WESTERN LUMINARY.

A Family Paper, devoted principally to Religious Matter;--with a copious summary of Foreign and Domestic News, Literary Intelligence, and Miscellaneous Articles.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.] "THE LORD REIGNETH—LET THE EARTH REJOICE." [TERMS, $2 IN ADVANCE---$2 50 IN SIX MONTHS---$3 00 IN 12 MONTHS.

Vol. IX.—No. 43. **LEXINGTON, KY. WEDNESDAY, MAY 1, 1833.** **Whole No. 459.**

From the Presbyterian.

Letters to Presbyterians,

ON THE PRESENT CRISIS IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER XII.

Adherence to Presbyterial Order.—Concluded.

CHRISTIAN BRETHREN,—I proceed, in this letter, to take notice of some other departures from the order of our ecclesiastical constitution, to which temptations may arise, and which have been found highly injurious in their influence.

II. In this list of irregularities, that which has been commonly styled LAY PREACHING, deserves a conspicuous place. This is an evil of which, in many parts of our country, there is no danger. The state of public sentiment, and all the habits of the people are such, that, instead of any disposition unlawfully to intrude on official functions, there is rather a blameable backwardness among laymen who profess religion, even to lead in prayer in social meetings. In such places, there is certainly, at present, very little need of caution on the subject before us. But there are many other places, in various parts of our land, in which a tendency of a very different character exists, and in which it were well for the cause of Christ, and for the edification of his people, if correct principles and practice in reference to this subject were prevalent And what renders the subject peculiarly interesting, is, that difficulty in relation to it is most apt to arise in extensive and powerful revivals of religion In a season when many, heretofore careless, are awakened to a sense of the importance of eternal things; and when the minds of Christians are excited and warmed to an unusual degree, nothing is more natural than that some not accustomed or authorized to speak in public should feel impelled to give vent to their feelings in religious assemblies. Individuals among the recently converted, being brought, as it were, into a new world, can scarcely refrain from pouring out the fullness of their hearts, with the hope of doing good to some around them. And even some of longer standing and more experience in religion, in the wonder, joy, and gratitude occasioned by seeing so many triumphs of the grace of God, —feel constrained not only to take the lead in prayer, but also to undertake the office of instruction and exhortation. In most of the great revivals of religion that I have ever seen or heard of, more or less of this irregularity appeared. In the celebrated and truly glorious revivals which occurred, and which prevailed so extensively in this country, under the ministry of *Whitefield*, *Edwards*, the *Tennents*, and other distinguished ministers of Christ, from sixty to ninety years ago, irregularities as to this point were frequently complained of, and evidently, in some cases, injured the cause of religion. They are mentioned with pointed disapprobation and regret by the venerable President *Edwards*, in his "Thoughts" on the revival of religion which existed in his day in *New-England*. Indeed I suppose they seldom fail in some degree to arise whenever a large number of persons, in the same neighbourhood, are awakened to a knowledge and love of the truth. I suppose, too, that when these irregularities do arise, the season of their exhibition very seldom closes, without leaving all intelligent and judicious Christians perfectly convinced that they are mischievous and to be deplored. But in this, as well as in other important cases, those lessons which are learned, and it may be most impressively learned, by one generation, are generally forgotten before another arises. It seems to be necessary, then, for the churches, every few years, to learn by woful experience, the mischiefs of *lay-preaching*, and *lay-exhorting*, and to be delivered from them only after witnessing for themselves their unhappy effects. I have known this evil to arise again and again, in different parts of the United States; but have no recollection of its ever having been put down until after running a certain course, and satisfying all enlightened, solid Christians, of its evil nature, by its painful consequences.

I am perfectly aware, that without referring them to the light of *experience*, it is impossible to convince many good people of the real evil of this thing. They are ready ask—shall a man, whose eyes have been opened to see the importance of the great salvation, and whose "heart burns within him" with love and compassion for perishing sinners;—shall he be debarred from bearing an honest testimony on this subject? I answer, let such an one by holy *example;* by fervent, importunate *prayer;* and by seasonable, wise, persevering *conversation*, with every individual, and in every social circle, where he has an opportunity;—let him by all these means, and by the distribution of pious books, &c. endeavour to impress the minds of all around him with the knowledge and importance of eternal things. Let him be ever ready, also, to promote the cause of Christ by religious visits; by assisting his pastor in catechetical instruction, Sunday Schools, Bible classes, and attention to the sick and dying;—in short, by every pious effort which falls within the department of *private instruction*. All this may be done without invading any official function, and may be so conducted as to occupy the best talents, and all the leisure time of the most spiritual and diligent Christian who is not devoted to the work of the ministry. But let him not invade the function of the *authorized public teacher*. When every man serves God with diligence in that sphere in which an all-wise Providence has placed him, he will, undoubtedly, be more likely to serve Him acceptably and profitably, than he can hope to do by going out of that sphere, however honest his intentions, or unceasing his efforts. God is a God of *order;* and no one ever yet pleased him, or advanced his kingdom, by invading the prescribed order of his house.

The mischiefs of lay-preaching are radical and numberless. If none but the wise, the well-instructed, and the truly pious ever engaged in this work, the evils attending it would be much less:—but every one who has had an opportunity of observing, knows, that it is most apt to be usurped by the vain, the arrogant, the enthusiastic, and the superficial. Where lay-preaching is much practised, I will venture to say, that, for one old, experienced, truly enlightened, and prudent Christian who engages in it, there may be produced ten mere novices, scarcely fledged sciolists, who have not for twelve months, perhaps not for six, cherished the hope that they are Christians, and who are scarcely able to state and defend the most simple and elementary truths with any degree of distinctness. These are the men most apt to imagine that they are qualified to be public instructers, and most ready to obtrude themselves into the duties of the office. The humble, the modest, the well informed, who know how solemn is the task of guiding immortal souls, and how important it is that "the word of truth be rightly divided," and the deeply pious, are ready to shrink from the work, as too arduous and solemn to be undertaken by them: while those who know little of themselves, less of the truth, and least of all of the various conflicts and trials of the serious inquirer, are often found willing, without hesitation, to present themselves before public assemblies as Christian teachers. Often—very often, have I known this experiment made; but never have I known it to terminate otherwise than disastrously. Its invariable tendency is to draw down the displeasure of the King of Zion, for an infringement of the law of his house; to degrade the Christian ministry, as an ordinance of God; to introduce incalculable disorder and confusion into the church; to make crude, erroneous, superficial views of divine truth popular; to introduce a fondness for noise and fanaticism, rather than solid instruction; to repel persons of education and judgment from the house of God; and thus to bring religion into contempt with thousands who might otherwise have been willing to place themselves respectfully within the sphere of its influence.

It has been supposed by some, that *students of Theology*, although not yet licensed, may be allowed, without impropriety or danger, to exhort, and even preach in public at pleasure, provided they do not intrude on the regular services of the pulpit. It may, perhaps, be granted. that such candidates for the ministry may be safely permitted to conduct prayer meetings, and occasionally to make short practical addresses to the small circles which usually attend such meetings. A privilege of this kind may be regarded as a part, and an interesting part of their professional training. But it is a bad precedent, even for theological students, to take a text, and do every thing that would be formally, as well as virtually, considered as *preaching*, if it were to take place in the pulpit. Surely candidates for the sacred office ought to be the last men in the world to pursue a course adapted to degrade that office! Surely those who are preparing to be the church's *guides* and *rulers*, ought not to give such an unfavourable presage of their character, as to be found, in the course of their preparation, trampling upon her order!

The truth is, every Presbyterian, whatever place he may occupy, who violates the constitutional rules of the church, knows not what degree of mischief he is preparing for the cause of Christ. A single bad example may work incalculable evil. Our distinctive system, as a denomination, is one which professes to unite genuine spirituality with strict order:—the spirit of true scriptural revivals, with that adherence to ecclesiastical rule, which guards against the prostration of any of the great laws of Christ's house. Both parts of this system are essential to our glory as a church. On the one hand, if we depart from our spirituality, that is from a faithful adherence to the practical, experimental religion of the Bible, our order will be but a frigid, heartless machinery. The vital spirit will be gone. Our forms will not be worth preserving. But on the other hand, if we depart from our distinctive order, all experience demonstrates that our spirituality will not long survive. We may remain nominal Presbyterians; but we shall really be disorderly fanatics. The enlightened and faithful friend of our Zion will carefully *hold fast both;* remembering that no degree of spirituality, no degree of warm-hearted zeal for revivals, will atone for a departure from either pure Gospel truth, or genuine Gospel order. Again, then, I say, "what God hath joined together, let no man put asunder."

Another deviation from Presbyterial order I mention at once with diffidence and distress. With *diffidence*, because I am not *certain* of its having occurred in all the extent reported: with *distress*, because if it ever have occurred in any Presbytery within our bounds, it appears to me to indicate a more alarming disaffection to our public standards than almost any other fact which has come to my knowledge. Is it a fact, then, that, in one or more Presbyteries, instead of calling upon candidates for License and Ordination to subscribe the Confession of Faith of our church—an entirely different Confession has been prepared and presented to these candidates; a Confession much shorter—consisting, indeed of only eight or ten very brief articles; and formed upon the avowed principle of meeting and relieving the scruples of those who could not conscientiously subscribe the larger Confession received in our churches? I ask, is it a fact that such a Confession has been adopted by any Presbytery in our connexion, and made a substitute for the proper one; and that upon the acknowledged principle, that the *proper* one could not, and would not be subscribed? If I am not misinformed, something like this has actually been done; and by brethren, too, whose undoubted piety precludes the suspicion of that reckless tampering with conscience and with truth which might be supposed to have occurred in some other hands. On such a subject it is difficult to speak with candour without the use of terms which the character of respected brethren might seem to render undesirable. But if ever there was an act, not merely of departure from order, but of high treason against the Presbyterian Church, which every consideration of fidelity and honour ought to have forbidden, this, undoubtedly, is one.—An act to be accounted for, as I suppose, only on the supposition that it was passed hastily, and of course, without that due deliberation, which, had it been calmly exercised, must have led, I should think, to a different result.

But whatever might have been the inducements to such a procedure, or the circumstances attending it, it cannot be regarded in any other light than as a vital offence against ecclesiastical order; as a complicated violation of the fundamental law of the Presbyterian Church; and a violation adapted really to subvert the whole system of our church government. Can Presbyteries which admit men to office on such terms as these, expect other Presbyteries to receive them to the usual standing, without difficulty or examination; nay, without calling upon them to adopt a Confession which they have never yet adopted? What would be thought of that magistrate who should so far violate the trust reposed in him by the constitution of his country, as to dispense with oaths enjoined by law; to disregard all the legal qualifications prescribed for those whom he introduced into office; and to sanction by his conduct an entire negligence of those laws which he had solemnly sworn to obey? Surely the severest imputations against both his moral and official fidelity would not be thought unmerited. What opinion would be formed of a township, or county, in a great state, which, in the administration of its affairs, should entirely disregard the statutes which were equally intended for every part of the state, and instead of them, adopt a system of regulation of its own contrivance, a system directly opposed to the enactment of the legislature, and which could never be sanctioned on an appeal to the highest judicial authority? Could such a course fail of being condemned by every enlightened and patriotic citizen? And can it deserve a smaller degree of reprobation, in a body of Christian ministers, to pursue a similar course with the laws and interests of the Church of Christ; to change, by their private agreement, the terms of admission on which the whole body had agreed to act; to admit persons to the office of teaching and ruling in the body over which they presided, who, by the very terms of their introduction, declared that they were not the friends of the body, that is, not the friends of its essential constitution and rules;—in a word, to pursue a course directly adapted to undermine the foundation of the church's purity and peace; to change her fundamental principles; gradually to take away all the landmarks which our fathers had so carefully set up; and, while the public standards are really abandoned, to deceive us with the empty name of Presbyterianism?

I have not the remotest idea of charging the brethren who may have consented to this measure, with a distinct apprehension of its real character, or with a disposition covertly and insidiously to invite these consequences. No such views, I am persuaded, occurred to their minds; and probably no members of the Presbyterian Church would be more ready to abhor such principles and consequences, had they been distinctly contemplated. Still measures may not be the less injurious because they were inadvertently adopted. Many a potion has proved fatally poisonous, which was administered with the most benevolent intentions. But surely no sincere and intelligent Presbyterian can wish for accessions to the *numbers* of our church upon principles so directly adapted to impair her strength, to destroy her peace, and to degrade her character!

It will be grtifying to me to find that the alleged irregularity against which I have been arguing, has never occurred. Unless I utterly deceive myself, no disposition to credit or circulate idle rumours, or to magnify real faults, in reference to this subject, has a place in my bosom. Much rather would I say and do every thing consistent with truth, to remove prejudices; to allay party excitement; and to unite in affection and confidence those who have hitherto been discordant. But I dare not, in discussing the general subject before me, omit to notice an alleged departure from Presbyterial order, which, if it ever had any foundation, in fact, is certainly one of the most radical and threatening irregularities which I have heard of as charged on conscientious and pious men.

IV. I shall, at present, take notice of only one more departure from our ecclesiastical order, which has already given much uneasiness, and which if persisted in, cannot fail of giving much more, and perhaps of a still more serious character. I refer to the practice of introducing "Committee-men," under the name, and with the powers, of ruling elders, into the higher judicatories of the church.

It was my lot to be a member of the General Assembly in 1801, by which the system of rules out of which this practice has grown, was formed, and proposed to our brethren of *New-England*. I can, therefore, speak with some degree of confidence concerning the history and meaning of that system. It was intended to obviate a difficulty which had arisen in organizing churches in what were called the "new settlements." These churches were, in many cases, made up of Presbyterians and Congregationalists, who, without some specific arrangement, might, and often did, find it difficult to form together a united and comfortable body. To meet this exigency, the following article was adopted. "If any Congregation consist partly of those who hold the congregational form of discipline, and partly of those who hold the Presbyterian form, we recommend to both parties that this be no objection to their uniting in one church, and settling a minister; and that in this case, the church choose a standing committee from the communicants of said church, whose business it shall be to call to account every member of the church who shall conduct himself inconsistently with the laws of Christianity, and to give judgment on such conduct. And if the person condemned by their judgment be a Presbyterian, he shall have liberty to appeal to the Presbytery: if a Congregationalist, he shall have liberty to appeal to the body of the male communicants of the church. In the former case the determination of the Presbytery shall be final, unless the church consent to a further appeal to the Synod, or to the General Assembly; and in the latter case, if the party condemned shall wish for a trial by a mutual council, the cause shall be referred to such council. And provided the said standing committee of any church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery, as a ruling elder of the Presbyterian Church."

This is the rule, which has been variously interpreted, and on which a practice has been founded, which many consider as hostile to our general system, and dangerous to the purity and peace of our church. I mean the practice of sending these "committee-men," with commissions in the usual form, as ruling elders, to the General Assembly. In considering this subject, the following remarks appear to me to be obvious.

1. In the first place this conciliatory expedient was manifestly, from its whole spirit and scope, intended to be a *temporary arrangement*, to meet an immature and unsettled state of things; and by no means to be adopted as a permanent ecclesiastical system. It was designed and adapted for "new settlements," and inchoate churches; and became inapplicable when the denominational character of a religious community had become fixed. In all cases therefore, in which a church has settled down regularly on the Congregational plan, and there is no longer that diversity and conflict of opinion which the rule contemplates, every principle of just interpretation forbids such a church to avail itself of the privilege here offered. The privilege belongs exclusively to a church made up partly of Presbyterians, and partly of Congregationalists, who cannot agree to unite on any other than this accommodating plan. It is manifest then, that when a church really and entirely Congregational in its government and discipline, avails itself of this plan to send a "committee-man" even to the Presbytery, it makes a use of the plan of accommodation altogether unjustifiable, and one which, however honestly intended, ought never to be allowed. It is perverting a mutual privilege from its original design, and making it serve a purpose which its spirit altogether forbids.

2. My *second* remark is, that the power of "committee men," such as the rule contemplates, to sit and act in judicatory in place of ruling elders, obviously *extends no further than the* PRESBYTERY. The rule says expressly that they shall be allowed to sit in the Presbytery; but says not a word of any other or higher judicatory. Now, as it is drawn up with remarkable caution and explicitness, we may reasonably suppose that no other judicatory than the Presbytery was intended to be recognised. I will not undertake to assert that, at the time of its formation this was distinctly understood and expressed; for of this my recollection is not clear; but it is plain that the letter of the rule, its general spirit, and a variety of important considerations bearing on our form of government, constrain us to believe that such was the original design of those who formed and adopted the plan. That these "committee-men," representing particular churches, should have seats in Presbytery, for the purpose of watching over their own interests, all will allow to be reasonable and important. But that they should be sent to the highest judicatories, to assist in judicial decisions for the whole church, will hardly be regarded by any as either safe or reasonable.

3. A *third* remark worthy of regard in reference to this matter, is, that, if the "committee-men" in question were permitted to sit and vote in the higher judicatories of the church, and especially in the General Assembly, the practice would have a most UNEQUAL OPERATION, and could scarcely fail of giving rise to painful apprehension, if not to actual danger. According to the constitution of our church, all the ministers and ruling elders who are regularly connected with our judicatories, are required, previously to their admission to office, solemnly to adopt the Confession of Faith of our church, as "containing the system of doctrine taught in the Holy Scriptures;" and also to declare that they "approve of the government and discipline of the Presbyterian church in these United States." Now, when these solemn declarations are required of all those who strictly belong to our own body;—when not one Presbyterian minister or elder is permitted to occupy a place in any of our judicatories, without bringing himself under the obligations which result from the formal assent which has been stated; is it reasonable, is it equitable, to give the very same privilege and power, on easier terms, to brethren who are not, properly speaking, members of our body at all; who have never subscribed our public standards; nay more, who practically tell us, by the very principles on which they present themselves as candidates for seats in our judicatories, that they *do not approve* our Form of Government, and *cannot assent* to our Confession of Faith? Is it reasonable in itself; can it be justified on any principle, that we should admit those brethren to seats in our highest judicatory, there to give authoritative votes; votes which perhaps, may turn the scale in modifying the laws, and controuling the affairs of that church, to the constitution of which they have such insuperable repugnance, that they are constrained in conscience to stand aloof from it; and never, in fact, attempt to approach it, but for the purpose of taking a part in its government? I ask again, is this reasonable or proper? Ought it to be desired by those brethren, or granted to them if desired? I cannot help believing that every intelligent and impartial judge will feel ready to give to these questions a prompt and decisive negative.

4. An objection still stronger may be brought against the practice which has been sometimes adopted, of commissioning these "committee-men" under the title of "ruling elders," and formally announcing them, in writing to the General Assembly, *as such*. It will be observed that the language of the rule is, that when committee-men, in the circumstances supposed, shall present themselves to a Presbytery, they "shall have the *same right* to sit and act, in the Presbytery, as a ruling elder of the Presbyterian church." Every part of this system of rules requires that, when they appear in Presbytery, they should be known in their real character; not under an assumed guise or name. No part of the regulation in question, either in its letter or spirit, will justify this. It is a flagrant deception. In addition to all the serious objections which have been already stated, this is liable to the charge of palpably violating good faith, and concealing the truth for the sake of carrying a point. How conscientious honourable men could persuade themselves that this was a justifiable course, I presume not to decide. Were I a "committee-man," I would no more present such a commission at the table of the General Assembly, than I would forge a deed, or counterfeit a bank-note. Whenever they appear in judicatories, they ought to be announced in their true character—simply as "committee-men," that the whole case may be at once understood and appreciated.

Concerning the gross impropriety of commissioning as a delegate to the General Assembly, and expressly announcing, in his commission, as a "ruling elder," a brother who is not even a "committee man,"—which has I believe, occurred; it is presumed no one can hesitate for a moment to give it up to the most severe and unqualified reprobation. All these things are the more exceptionable, and deserve the heavier censure, because they pervert, and tend to render odious a plan founded in Christian charity, and intended to promote Christian harmony. He who can palpably violate, while he seems to be obeying, the provisions of such a plan, may be compared to the man who, in secular welfare, should violate a "flag of truce."

I must be allowed again to declare that in making these statements, and in expressing this censure, I am very far from imputing to any Presbytery or brother, with whom any irregularity of the kind specified may have occurred, that charge of moral obliquity which might seem to be implied. By no means. I know too well the occasional inadvertence, or temporary excitement, to which good men are often liable, especially in conducting affairs which have become implicated with party feelings. Still, while the men are acquitted from all intentional offence, it is impossible to justify their measures. The tendency of these measures to generate mischief, has not been overrated, I am persuaded, in the smallest degree.

There is such a thing, however, as being sticklers for the *letter* of Presbyterial order, while the *spirit* of it is disregarded. I have known persons whose attachment to our form of church government, was, to say the least, very questionable, who contended for its technical niceties and zealously urged its minutest rules, when they could be employed to embarrass and defeat an adversary, or delay the course of discipline; while the broad and noble principles of the system appeared to be willingly overlooked, and even recklessly trampled upon. Often, very often has the disposition imputed by our Lord to the Pharisees of old,—to "strain at a gnat, and swallow a camel," been strikingly exemplified, by some, who cannot too highly applaud the Presbyterian system, when they can employ its provisions to carry a point of unjust policy; or too unceremoniously depreciate its best principles, when their operation appeared unfriendly to party plans. Nothing is more adapted to render the system odious, than this perversion of its laws. No system, I will venture to say, in the world, is so well adapted to promote the peace, purity, and edification of the church, as this, when applied in the true spirit of Gospel candour and charity: and none more capable of being made an instrument of vexatious entanglement and delay, and of giving an unrighteous cause a temporary triumph, when an ingenious and reckless "troubler of Israel" undertakes to expound and apply it. Carry this form of government into execution fairly, impartially and firmly, and it will commend itself to the judgment of every enlightened Christian. Its happy results will be order, justice and peace But trample on its great and essential principles, and stickle only for its petty, restraining by-laws, and the result may be vexation and strife without end.

But I will not dwell longer on the details of this subject. Every part of the received order of the church is important to those who have agreed to act together as one body. We may say this of every Christian denomination.—The truth is, however, there is no form of ecclesiastical government in which departures from prescribed order are more mischievous in their bearing and consequences, than the Presbyterian. All her judicatories, from the lowest to the highest, are supposed in theory, and ought in fact, to be made up of men who have all subscribed the same public standards, and who are all attached to the same system of doctrine and order. They are all supposed, of course, to speak the same language, and to be governed by the same discipline. Now, as was remarked in a former letter, "things equal to one and the same thing are of course, equal to one another." Consequently, all the several parts of this extended body must be considered as agreeing with each other, or its essential principle is abandoned. Upon this principle it is, as stated in a preceding letter, that, when any difficulty arises, or when an appeal is taken from the decision of a lower judicatory, a higher one, comprehending a larger portion of the whole body, reviews the decision of the lower, and either confirms or reverses it. But if the lower judicatory should disregard the rules which have been adopted for the regulation of the whole body; in other words, if it should prescribe for itself a different set of rules from those laid down in our public formularies, how could it expect to appear with advantage before the higher court, in which these formularies were regarded as containing the law of the church? In fact, when any of our judicatories venture to proceed, in any case, in opposition to the prescribed order of the Presbyterian church, they violate their covenant engagements; they weaken the hands of their brethren with whom they have agreed to walk; and they may be preparing an amount of trouble for themselves and others, of which no one can calculate the amount, or see the termination.

SAMUEL MILLER.

Princeton, April, 1833.

For the Western Luminary.

Letters to Christians. No. 6.

WHAT CAN PREVENT THE WORK'S BEING DONE IN THIRTY YEARS?

It being the duty of Christians to give the gospel to all who are now ignorant of it, as soon as they are able, and it having been shown that they are able to do it in thirty years, it follows that *it is their duty actually to do it in that time*, unless prevented by obstacles which they cannot remove or overcome. Whether there are such obstacles, becomes, therefore, a question that demands attention.

Is it thought that, if so much should be given for missionary purposes, our country would be drained of its money to such a degree that the work must be retarded by the want of it?—If necessary, a large proportion of the money expended might remain in this country. The Bibles, for instance, might all be printed here; and a considerable part of the salaries of missionaries might be paid in articles of clothing manufactured here.—The money which would necessarily be sent abroad would amount to less than *is now* sent abroad, and that without any inconvenience, *for needless articles of luxury and dress*. This might be proved, if necessary. May it not be spared to save the souls of the heathen, as well as to gratify our appetites, or our pride?

Is it supposed that the difficulty of gaining access to some portions of our race, resulting from their savage barbarity, or the opposition of heathen or catholic governments, must greatly retard the completion of the work?

With respect to savage nations, every fear is, or ought to be, dissipated, when we see what has already been done among some of the most barbarous and cruel of mankind. Where can men be found more savage and terrible, than were the Indians of our continent, and the cannibals of New Zealand and other Islands of the Pacific? Yet these have been approached by the Christian missionary, and the fierceness of their cruelty has died away, as he has proclaimed in their ears the gospel of peace and love. No, there is nothing to be feared on this ground. Filled with the peaceful spirit, and armed with the heavenly panoply of the gospel, and trusting in the promise of his faithful and almighty Savior, the missionary may go fearless and unharmed among the most savage and cruel of mankind.

The opposition of Pagan governments, it may in some cases, be necessary to meet. Such cases, however, will probably be rare. I know of only two or three such governments, which now manifest any opposition to the introduction of Christianity; and their opposition was caused by the ambition and intrigues of the Papists. When those nations shall come to see Christianity itself, and in its purity, it is not improbable that their opposition will cease, and they will receive the missionary of the cross with open arms, and encourage and aid him in his labors, as did the government of the Sandwich Islands.—But should their opposition continue, we have the example of the primitive Christians for preaching the gospel without the permission of civil magistrates, and in their success we have sufficient encouragement to do it. As it was in the Roman empire, so it will be in every anti-christian nation, where men go forth in the spirit of Peter, and Paul, and their coadjutors, to make known to its own subjects the gospel of Christ.

Freedom of access to Mahommedan and Catholic countries may, to the eye of unaided human reason, seem improbable; but not to the eye of faith. Far different from my own, must be that man's opinion of God's government in this world, who believes that if Christians come forward to the work he has enjoined upon them, and give the gospel to every nation, and family, and individual, that will receive it, he will permit any government, Pagan, Mahommedan, or Catholic, effectually to oppose them in the prosecution of that work. No, there is no reason for fear on this ground. It is only unbelief, rank and unreasonable unbelief, that can ever cause such an apprehension. If Christians will do their duty, and trust in the power and faithfulness of the Almighty, he will prepare the way before them as fast as they will be prepared to go forward in it.

What, then, can prevent the completion of the great work in thirty years? Evidently nothing, but the failure of Christians to do what the command of Christ and the wants of a dying world make it their duty to do.

The conditional clause affixed to the first sentence of this letter may, therefore, be removed, and the assertion remain, that, since it is the duty of Christians to give the gospel to all the destitute as soon as they are able, and they are able to do it in that time, *it is their duty to* *give the gospel to every human being in thirty years.*

If it is the duty of all to give the gospel to the whole world in thirty years, it is the duty of *every individual* Christian to do, at least, *his part* towards it. It is the duty of several thousand young men to consecrate their lives to the cause of foreign missions; and of Christians *generally* to contribute *not less*, and some much more, than five dollars a year for the promotion of that cause. This follows unavoidably from the general conclusion. If that conclusion is a correct one, it is impossible to avoid the inference, that such is the duty of our young men and of Christians generally. Every one, therefore, who has acknowledged the correctness of that conclusion, has virtually acknowledged that it is his duty to do his part in proportion to the ability which God has given him, towards the accomplishment of the work within the above named period, and will, therefore, if he is indeed a Christian, *try* to do it.

A MISSIONARY.

From the Boston Recorder, April 10.

SANDWICH ISLANDS.

TEMPERANCE—ARDENT SPIRIT AND TOBACCO

The following extracts from the correspondence of the A. B. C. F. M. were listened to at the last Monthly Concert at Park street, with the deepest interest. The appeal against tobacco must be felt throughout this whole nation. There is no need of comment.

Extracts from a general letter of the Missionaries at the Sandwich Islands, dated June 23, 1832.

Our efforts in discountenancing the use of *spirituous liquors*, have been attended with encouraging success, though the enemy is not vanquished. And we are sorry to say, there are still enemies to temperance in the Sandwich Islands, even from Christian countries.

We have hitherto made some efforts to discountenance the use of *tobacco* among the people, and have been listened to in some cases, where confirmed smokers have broken off wholly from this vile habit. But many individuals have been ready to reply in words, and the multitude in actions, "Some of your own number use tobacco, and why should not we?"

We have now lifted up our hands unanimously, in favor of discountenancing the use and cultivation of tobacco, and are happy to say that some thousands of the natives have commenced the work of personal reformation in this respect, though it costs an effort almost like that required of a tipler to abandon his cups.

The reasons why we would urge them to abstinence, are these. The nation has been greatly addicted to smoking, the expense and time consumed by which is considerable. No obvious good, but much evil, is the result. The exceptions to the practice, among the men, women, and children over ten years of age, are very few, perhaps not more than one to forty. Many of them are accustomed to inflate their lungs with tobacco smoke, hot and strong and often; and sometimes their lives are cut off, and their habitations consumed. By thorough reformation, we should hope to see a greater conformity to the rule, "Do all to the glory of God;" a saving to the nation of many thousand dollars annually; improvement in health and manners; cleanliness, energy, fitness for reading and study, and the happy termination of one source of petty disputes in families, and the quenching of one of the fires that kindle the thirst for spirituous liquors.

Can you tell us whether the clergy and students in divinity, in our country, will support us in this measure, and how far the example of the Christian community may be appealed to, to convince the Sandwich Islanders that it is better to abstain wholly from tobacco than to use it as a luxury?

As there is no positive command in the Bible specifically prohibiting the use of that plant, and as our rulers and church members have long been addicted to its use, and are strongly attached to it, we need the powerful aid of Christian example in favor of abstinence, to support this part of the temperance cause. We need it in favor of abstinence from the use and sale of ardent spirits; though the *obvious ruin* in which so many men are involved by strong drink, and the awful denunciations of scripture against *drunkenness*, have enabled us to proceed in opposing the use of that poison without waiting for the abandonment of that article by the Christian world.

O that Christians who pray for the heathen, could be fully aware of the bearing which their daily practice at home will have upon the nations of the earth who are to be instructed *in every point* of Christian faith and practice, and who are yet to be counted as the friends and followers of Christ, or enrolled as his incorrigible enemies forever!

Extracts of a letter from the Rev. Mr. Spaulding, dated Lahaina, Island of Maui, (one of the Sandwich Islands,) October, 1832.

This Island has 35,000 souls, and is without a Temperance Society! This fact may not be generally known in America; but it is really so. There is no Temperance Society on Maui, but if any man is detected in buying, selling, or manufacturing ardent spirits, he is forthwith put into the *fort*, sentenced to make a public road, or otherwise fined according to law. About four years ago, a *tabu* was proclaimed by the Governor of this Island upon the use of ardent spirits. Soon after, a native who had a barrel of rum in his possession acting as Agent for a man on Hawaii, ventured to sell one bottle, and was fined $150, to be paid in Sandal wood, and he immediately collected it. Another native undertook to sell a little, and was fined $75. A third man, a foreigner, was detected in selling it to ships, and was banished to another Island during the season of shipping. About one year since, a foreigner resident in Lahaina, was suspected of selling ardent spirits to the sailors; his house and premises were immediately searched without finding it. Some time after, it was ascertained that he had one keg concealed in a hogshead of coal in his blacksmith's shop. The same individual has been since suspected, but if he sells it at all it is with closed doors, and probably on promises of secrecy. A short time since, a schooner engaged in merchant service arrived from Honolulu with Rum on board. A native ventured to purchase a little to sell again to the seamen. Soon its exhilerating effects were discovered by the quarrelling of some sailors, and in less than twenty-four hours from the arrival of the Schooner, the native was in his proper place, i. e. *in the fort.* About the same time a foreigner, about to establish himself at Lahaina, was detected with four bottles of rum, and for certain reasons, I do not know that he told what, he went immediately on board a whale ship, and left the place. It is Mr. Richards' opinion that not one gallon has been drunk by all the inhabitants of this Island the past year. We have no evidence that ardent spirits are now sold at this place; consequently all is comparatively quiet, and, more than this, we have evidence that the Spirit of the Lord is with us. We are much encouraged, *and the more encouraged from the fact that we have no ardent spirits to contend with.*

A few words on the subject of *tobacco.*

In May last, while Mr. Richards was absent at the general meeting, Mrs. Richards drew up a paper on the principle of entire abstinence from this article, for the natives in her family. When they had subscribed to it, the thought occurred that it might be proper to present it to the "poalema," a society of females associated for moral improvement. It was carried before the "poalema" by Mrs. Richards and Miss Ogden, who addressed the society on the evils of tobacco, and presented the paper for their subscription. Tobacco is principally used at the Sandwich Islands in smoking, both by males and females without any regard to the sex. A number of females gave in their names at that meeting. These prevailed on their husbands to relinquish smoking, and from that time for some days after, they flocked to Mr. Richards' house in companies, *bringing their tobacco pipes and tobacco with them.* Some came with their pipes in their mouths, and took the last *whiff* at the threshhold of the missionary's door. Others immediately sent word that they had a little tobacco, and when that was gone they would bring their pipes. One says, "When Mr. Richards returns, I hope he will point out some other evil of ours, that we may know the blessedness of reformation." The reformation commenced in Mr. Richards' absence, and in the absence of the chiefs, and no other means were used except the moral suasion of Mrs. Richards and Miss Ogden. Now, there are more than 2,500 subscribers; a majority of this number gave in their names and their pipes before Mr. Richards returned from the general meeting.

The native pipes are made of wood, and generally ornamented with brass. The common price of a pipe is *one dollar*, instead of one penny, as in America. A tobacco pipe and a dog are of equal value. One goat is worth two tobacco-pipes. I have just measured the box which contains the pipes delivered into the hands of Mrs. Richards. It is four feet long, two feet wide, and one and a half feet deep, and is literally filled with pipes. Here are *twelve solid feet* of tobacco pipes, which, a few weeks since, were in the mouths of more than 2,500 natives, many of whom had probably smoked so as to become intoxicated. The reformation has advanced thus far very rapidly, and we hope it will soon be general over the Islands. Some of the pipes that have been received will be reserved as matters of curiosity for our friends at home; the remainder will be kept for a public bonfire, which the people are encouraged to expect in due time. The arrangements are not fully made for the occasion; but it has been suggested that it would be proper to have an address at the same time. What ever the use of tobacco may be in America, at the Sandwich Islands it is an *evil* and a *great evil.* Within a few days Mr. Richards has been collecting facts on the subject, and has ascertained that 260 houses have been destroyed by fire, 28 individuals burned to death, and 26 burned so as to be badly deformed. The facts will probably be published in the native language, and we shall be disappointed if they do not kill the soil of the Sandwich Islands for the further cultivation of that poisonous plant. Does not this reformation speak a word for the good effects of the Gospel among this people? We think it does.

SOLEMN ADMONITION.—In a late sermon to young men, delivered at the request of the Philadelphia Institute, the Rev. Dr. Bedell said:

"I have now been nearly twenty years in the ministry of the gospel, and I here publicly state to you, that I do not believe I could enumerate three persons over fifty years of age whom I have ever heard ask the solemn and eternally momentous question, 'What shall I do to be saved?' "

Roman Catholic Controversy.

From the Presbyterian.

CONTROVERSY. NO. X.

RULE OF FAITH.

New York, 3d April, 1833.

To the Rev. John Hughes—*Sir,*

> ———"No falsehood can endure
> Touch of *celestial temper*, but returns
> To its own likeness;—up it starts
> Discover'd and surprised."

There is a heavenly virtue in the sword of the Spirit, when faithfully wielded by the hand even of a frail man, which error cannot resist. The "atrocious crime" of having "told you the truth," as to your *system*, and your *authorities*, has I regret to perceive, disturbed your temper not a little; and led you to depart, not only from the dignity of a minister, but from the decencies of a gentleman. Though you begin your letter with professions of decorum, you charge me in less than two columns with *six deliberate falsehoods!* But I advise you to be *composed;* for the good people of this country do not think by *force*, nor believe upon *prescription.* I know it is natural for a system, which has rested for ages on *authority*, to be impatient of inquiry into its title to dominion. But the days of unquestioned lordship over men's consciences have gone by; and as you stand the representative of a body, claiming *infallibility*, wisdom suggests that you should not stumble in *the example*, while you are pleading for *the doctrine!*

Now, even admitting that I am mistaken in the interpretation of Bellarmine, as to "*fere de fide*," &c.; and of the Pope as to "*statuere articulos fidei*,"—must every such mistake be charged to a WANT OF VERACITY? I put it to your Christian honour. I level it even to your common honesty—can you defend a course so much at war with candour, propriety and justice? In these references, did I not meet your call, time after time, with quotations, translations, and expositions? And, now, either by your extracts or mine, are not the facts on which a just judgment may be formed, fairly before the public?

But so far from thinking or owning myself mistaken, every return of my attention to the subject, and every struggle you make to shield your cause, give me increased conviction that I am right. What surprises me exceedingly is, that you cavil at these points, and make these charges against me, when such a mass of unanswered matter, is left by you *entirely unnoticed;* and your strange liberties with ancient testimony left wholly unexplained. I will refer you for example once more, to the famous quotation from Tertullian, where you omitted half the passage, (as was shown by me in the next letter) and thus made the other half prove the very reverse of what the author intended. I have called again and again for your explanation, and you have given none!

I will here repeat the quotations side by side.

MR. HUGHES' QUOTATION, intended to show, that Rome was the seat of the true church, and the Pope the supreme head and successor of Peter.	THE UNGARBLED PASSAGE.
"*If you live near Italy, you see before your eyes the Roman Church. Happy church! to which the Apostles left the inheritance of doctrines with their blood! where Peter was crucified like his Master; where John was beheaded like the Baptist.*"—(See letter of Mr. Hughes, No. 5.)	"*Survey*, the APOSTOLICAL CHURCHES *in which the* VERY CHAIRS OF THE APOSTLES STILL PRESIDE *over their stations, in which their own letters are recited, uttering the* VOICE, and *representing the* PRESENCE *of* EACH *of them.* Is Achaia nearest to thee? Thou hast CORINTH. If thou art not far from Macedonia, thou hast the PHILIPPIANS, and the THESSALONIANS. If thou canst go to Asia, thou hast EPHESUS; but if thou art near Italy thou hast ROME, WHENCE TO US ALSO AUTHORITY IS NEAR AT HAND."

And now we ask, is not this taking a very great liberty with the evidence of this father? Does he not put *all the Apostles*, and *all their seats and cities*, Achaia, Corinth, Philippi, Ephesus, &c., on the same footing of "authority," as *Peter* and *Rome?* Yet Mr. Hughes adduced a *part of this* to prove just the reverse!

I have still another illustration, if possible, more palpable than the last. It is your QUOTATION FROM STANDARDS NOT OUR OWN, to prove that the Presbyterians, united under "the General Assembly," in this country, "FORBID THE TOLERATION OF A FALSE RELIGION." You refer, with an air of great assurance, to the edition published by Towar & Hogan, in 1829. *There was no edition of our standards published by Towar & Hogan in* 1829. *And in the edition published by them in* 1827, *the phrase which you profess to cite is not found, either in the page to which you refer, or in any other part of the book!!* The public has already judged of this. In my last letter, I gave you references to our standards, repelling your unfounded and slanderous charge. You say you "*find no such reference.*" This fact ought to have led a candid man to suspect his mistake; and a just one to seek its correction. But you go on to give *more extracts;* and then call on me to account for the discrepance of our references. In responding, (1.) I assure you I hardly know *how to account for it as it respects yourself;* when on a former occasion, I referred a misrepresentation of yours to *ignorance*, you declined the apology which it furnished. *Where* to rest *this* mistake, I know not.—(2.) As to the *extract itself*, and the *source*, the only way in which I can account for your extraordinary misrepresentation is to suppose that you have availed yourself of a *reprint* of the Larger Catechism and Westminster Confession of Faith, as they originally appeared in Great Britain in 1647. To this you refer (in letter No. 1) when you say with more flippancy than historic truth—"*a number of men appointed at Westminster, A. D.* 1647, *by order of Parliament to make a religion for the United Kingdom of Great Britain and Ireland*" It was a glaring perversion to say that *their assembly* was convoked to "*make* a *religion.*" But now you assume this high prerogative for the Presbyterian church! Truly we are not yet prepared to take our seats by the side, or in the bosom of the church of Rome, as an *intolerant communion* and a *persecuting power*, however your hasty and self-convicted zeal may have indiscreetly caught at the doings of another age, and land, and people, and charged them upon us! Need I tell you at this late day, that some fifty years ago, when the basis was laid of the present union of the Presbyterian church in the United States in one General Assembly, and THE FORMULARIES of the church prepared, *all the offensive passages which you have quoted were solemnly rejected;* that the passages to which I have already referred you were *solemnly adopted;* that those you cite are not, and never were *a part of our standards* any more than the decrees of Trent; or the creed of Pius IV; or the acts of the British Parliament! While the public mind alternates between surprise at your ignorance, and suspicion of your motives, the question must often be repeated, *how could he be ignorant! Yet if not, how could he have ventured on so extraordinary a misrepresentation!*

I give below, in *contrast*, the true extracts from our standards—and that which you have *transferred to us* from the Times and the Realms in which the church and the state were united, and intolerance inseparable from the very nature of that union.

Extracts from the Standards of the Presbyterian church, on Toleration and the Civil Magistrate.	*Mr. Hughes's misrepresentation.*
Form of Government, Book 1st, chapter 1st, section 1st, page 343, Towar & Hogan's edition, 1827.—"They are unanimously of opinion, that God alone is Lord of the conscience, and therefore they consider the right of private judgment in all matters that respect religion as universal and unalienable." Confession of Faith, 23d chap. 3d and 4th sections.—"Civil magistrates may not in the least interfere with matters of faith—they should give no preference to any one denomination of Christians above the rest—and ecclesiastical persons should enjoy free, full, and unquestioned liberty;" &c. "It is the duty of the people to pray for the magistrates—and to be subject to their authority for conscience sake—from which ecclesiastical persons are not exempted——much less hath THE POPE any power or jurisdiction over them in their dominions—and least of all to deprive them of their dominion or lives, if he shall judge them to be heretics.	"The standard of Presbyterianism in the United States, and in the 19th century makes it a sin against the second commandment of God to TOLERATE A FALSE RELIGION.—It is true the General Assembly have not yet told us what religions are to be regarded as 'false.' (Mr. H.'s Letter No. 7.) But in the very same chapter and section (23d chap. 3d sec.) I find the following: "He" (the civil magistrate) "hath authority, and it is his duty, to take order, that unity and peace be preserved in the church; that the truth of God be preserved pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered and observed. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God." (Mr. H.'s Letter No. 9.)

It seems peculiarly fit, in juxta-position with the above, to advert to the decrees of the council of 4th Lateran, (extracted into my last letter, (for the *extermination of heretics.* You ask (1.) "*Do you give it as a literal and continuous translation?*" I answer unhesitatingly—I do. It is as literal as the sense will bear. (2) You ask, "do you affirm that in the original, it has the *same general meaning* that it *seems* to have in the quotation?" I answer, it is from your own "Caranza's summa conciliorum" that I quote. As I suppose you have the original, you can compare it with any extracts, and with my translation. I omitted the original for want of space alone. I consider the 2d question an indignity offered to the feelings of any honest man. Go to the original, and give us another translation, and if you can, prop a sinking cause with good sense; but do not think to turn the edge of these solid authorities by charging me again with falsehood! Your remarks on this decree against heretics are most peculiar. You say (1) "*The council was held at a time when the feudal system was in full operation.*" You give no 2d, but go on to add, "A Council was as it were a *general congress* of *Christendom*, in which states and sovereigns were represented," &c. *Next*, "The *secular* representatives had nothing to do with the *definition* of *doctrines and morals*, "and *the infallibility of the church had nothing to do with any thing else.*" *Next*, "The sovereigns, in conjunction with the clergy, deemed it a convenient time and place, to adopt such measures as might protect the altar and the throne;" lastly the Albigenses were endangering the universal state, the universal church, and "*the sovereigns* (*of Europe*) *were obliged to provide for their own safety.*"

(1) Now this council is acknowledged by your church as a general council, lawfully convened. —The necessary result on your principles is, that its acts were *infallible.* But you are driven to defend *some* of its decrees by abandoning *others.* Yours is a strange *alembic*, by which you separate the *secular* from the *infallible decrees.* But did not this decree against the heretics directly concern "*faith and morals.*" *Heresy* is relative to *faith* as departed from, and the *murder* of heretics is a violation of the *moral law;* and the command to do it supposes *obedience*, which is a *moral act.* The decree designates "EVERY HERESY EXTOLLING ITSELF AGAINST THIS HOLY, ORTHODOX, CATHOLIC FAITH WHICH WE BEFORE EXPOUNDED." "Those who before expounded this faith" were of course not "*seculars*," for you say "*they had nothing to do with the definition of doctrines and morals.*"—Therefore according to your own admission, it was done *ecclesiastically*—and therefore infallibly. And what makes this certain is, that a little below it says, "ALL HERESIES, DENOTED BY THE CHURCH, MUST BE EXTERMINATED BY THE SECULAR POWER," &c. The decree then is all your own.

(2) When you call this council, a "*congress of Christendom*," you make the Pope by your own confession, the universal head of the state and the church. The Pope presided—it was an ecclesiastical general council—the states and sovereigns were represented in it—and the body passed decrees on the lives and property of subjects, on the crowns of princes; and on the allegiance of subjects, as well as on matters of faith and morals; and the ultimate, the supreme sanction for bringing kings to their orthodoxy was this· "But if the temporal lord, required and warned by *the church*, shall neglect to purge his territory from this heretical filth, let him, by the Metropolitan and comprovincial Bishops, be tied by the bond of excommunication;"—"and if he scorn to satisfy within a year, let that be signified to the Pope, that he may thenceforth denounce his vassals, absolved from their fidelity," (i. e. their allegiance to their prince) and *may expose*, (i. e. the Pope may expose,) his country to be seized on by Catholics, who, exterminating heretics, may possess it without any contradiction—and keep it in the purity of faith."

(3) While crowns are thus put at the Pope's feet, and the lives of men are at his disposal, not a word is said "*about providing for the safety of the sovereigns*," at "*this congress* of *Christendom.*" No, their safety was in submission and silence;—and they felt themselves well off, if, after holding the Pope's stirrup, and kissing his feet, they could hold their crowns by doing homage for them, and their lives by his lordly grant.

(4) And then to think of explaining this atrocious decree, which deluged Europe in blood, by referring to the poor Albigenses, as disturbing the peace of kingdoms, and "obliging sovereigns to provide for their own safety," by indiscriminate extermination of all *who did not think with them!* They were no more in strength and numbers, compared with all Europe, than a little flock of kids before a great army.

(5) But the strangest of all your expositions is this—"had not then Catholic kings, and Catholic barons, and Catholic vassals, all the orders of feudalism in Catholic Europe, the right by virtue of their majority, to take precautions against such consequences? No republican I should think would deny it." *The argument is, that a majority have a right to exterminate the minority; for disagreeing with them in opinion. Heresy* was the sin for which all these bloody acts were passed. No sin against the state is mentioned; nothing that it concerns the civil power to punish; but just what the Protestants of this land are doing, protesting against the Papacy!—Yours is truly strange republicanism. How well for us, in view of old decrees and new arguments for them, that Protestants have yet the majority in our country!

But my heart grows sick at the recital. Indeed Sir, yours is a sad business, to defend or explain such enormities But no skill can torture it into propriety. No Jesuit can cover, or excuse, or deny it.

I next pass to meet your demand and sustain my statement, "that the catechism of the Council of Trent gives only four words of the second commandment and closes with an expressive et cetera." I find that you are accustomed to *make calls* on me, which from their wording, convey the impression to the public that I am wholly in error as to some authority or fact, and then, when I produce the proof, instead of owning it, you drop it in silence. So you did in reference to the Pope's anathematizing Bible Societies, so you did in reference to Bellarmine's "fere de fide." Before the proof was adduced, you brought a heavy charge against me. After it was produced, you do not say one word in the way of interpretation or argument, but pass the discussion with a petulant taunt. So as to the three systems in your church as to the Pope's supremacy—viz· a presidency, an unlimited monarchy, and deification. Twice have I brought proof;—you answer only by a denial.

And now as to the second commandment and the Council of Trent. You say my statement is "untrue," and that it is "bearing false witness against my neighbour." Now for the proof.

CATECHISMUS CONCILII TRIDENTI PII. V. PONTIF. MAX. *Jussu promulgatus. Primum Præceptum Decalogi.*	Catechism of the Council of Trent, published by order of Pope Pius V. 1st. Precept of the Decalogue.
Ego sum Dominus Deus tuus qui eduxi te de terra Egypti, de Domo servitutis. Non habebis Deos alienos coram me. Non facies tibi sculptile, &c.	I am the Lord thy God who led thee out of the land of Egypt and out of the house of bondage. Thou shalt have no other Gods before me. Thou shalt not make to thee a graven image, &c.
Secundum Decalogi Præceptum.	*Second Precept of the Decalogue.*
Non assumes nomen Domini Dei Tui in vanum.	Thou shalt not take the name of the Lord thy God in vain.

Here then we see even as I have said, that four words only are given. viz:, non facies tibi sculptile, thou shalt not make to thee a graven image, and then follows the expressive et cetera. It is true these four words are fastened to the end of the first commandment, and no doubt for the purpose of casting even them into the shade. But it is the real 2d commandment which begins with these four words. But however you *class* the long and expressive command against making and bowing down to, and worshipping images, where are all the other portions of it? Are they not dropped? And do we not clearly see why? Here then is on the one hand, the catechism, word for word, and on the other, Mr. Hughes denying it and charging me with falsehood for reporting it. Truly your denial will presently be to us, a stereotype proof of the truth of a proposition. What is thus so clearly proved from the catechism of the Council of Trent, the translation into various languages, copy in a greater or less degree *according to circumstances.* I have mentioned several instances of the kind in my last letter. You take no notice of them. There is now on my table an example. "The most Rev. Dr. J. Butler's Catechism, enlarged, improved and recommended by the four Roman Catholic Archbishops of Ireland, as a general catechism for the kingdom." Philadelphia, published by Eugene Cummiskey, 1827, lesson 14. 1st commandment, I am the Lord thy God, thou shalt not have strange Gods before me, &c. 2d. Thou shalt not take the name of the Lord thy God in vain. 3d. Remember the Sabbath day to keep it holy, &c. &c. Here is not one single word about *graven images.* Have I not justly called this expressive silence?

Once more, your attempt at explaining Pope Nicholas' calling himself a God, is a veil too thin to cover the deformity and blasphemy of the assumption. It is true, that he quotes from the Emperor Constantine; but he so quotes as to approve of what he had said. Upon your construction, there is no meaning or sense in the reasoning of the Pope. Whereas the Pope uses the reference to prove himself superior to all secular authority. In proof of this, see his words; Satis evidenter ostenditur a seculari protestant nec ligari prorsus, nec solvi posse pontificem quem constat a pio principe, Constantino (quod longe superius, memoravimus) Deum appellatum, nec posse Deum ab hominibus judicari manifestum est. It may very evidently be shown that the Pope, who as we have already related was called God by Prince Constantine, can neither be bound nor released by the secular authorities, for it is evident that *God* cannot be judged by *men.*

Your pompous challenge, to a reference, with the reason assigned for it, viz., that *the language and the books about which we differ are unknown to the mass of our readers*, is curious enough; especially when we consider that your public prayers and standard Bible are both in *an unknown tongue.* I have uniformly studied to be simple, faithful, and full in my references. I now greet your arrival at the principle of *private interpretation.* If you will add to the points, you mention, the question about the catechism of the Council of Trent, and the other catechisms, and about the Pope calling himself God; also, the question of the true sense of my extract from the 4th Council of Lateran, and the interpretation of 2d Peter i. 20. then I will promptly agree to such a reference, it being understood that the parties shall be neither Roman Catholics nor Presbyterians.

But now let us return to the *line* of our argument. If I am not greatly deceived, your reasoning in behalf of your *rule of faith* "in THE APOSTOLICAL SUCCESSION" has been fairly shown to be unscriptural and fallacious.—I proceed to remark still farther.

I. One of your methods of defending your church's infallibility, is this, "if the church be not infallible, then the gates of hell have prevailed against it, and the Redeemer has forgetten his spouse." Now observe, (1) The question in debate is whether this infallibility was ever promised; and whether the existence, security, and triumph of the church at all depend upon such infallibility. We say not at all. The gates of hell shall never prevail against the church, because Christ her head is with her. By such an inference therefore, you *beg* the question, but do not prove it. (2.) In this way also you *assume without proof*, that yours is the true church, and then argue that she is infallible. But you must first prove yours the true church, and the only true church; or else on your system your conclusion is worth nothing. You can only prove it by *private interpretation;* —you cannot prove it at all. (3.) Supposing that Christ *did* promise (which we deny) *an infallible church on earth;* there is another conclusion far more obvious than that which you draw. It is this—*the church of Rome has proved herself fallible in doctrine and fallible in morals—therefore the gates of hell have prevailed against her;—and she cannot be the true Church of Christ* This is on your own principles; and you cannot consistently escape the conclusion.

II. *Allowing that Christ appointed an infallible tradition of doctrine, and a succession of infallible teachers, then the church which does not dispense his ordinances, and teach his doctrines, as he instituted, and taught, cannot be a* TRUE *Church of Jesus Christ.* Now I will prove that your church has corrupted the ordinances of Christ, and the doctrines of Christ. If so, she is destitute, of the true rule of faith, on your own principles. I refer you for proof of this to the decree of the *Council of Trent*, 21. Sess. 1st, and 2d chap's. I suppose you have the original, and can compare it with this translation—"Although Christ the Lord did in the last supper institute this venerable sacrament of the Eucharist, in the species of *bread* and *wine*, and *thus delivered it to the Apostles;*" "and though from the *beginning* of the Christian religion, the use of *both kinds*, was not unfrequent—yet when in *process of time*, that practice, was. for *weighty* and *just causes, changed, Holy Mother Church*, recognizing *her acknowledged authority*, in the administration of the sacraments, approved the custom of communion in one kind, and *commanded* it to be observed as a *law.*" Chap. iv: Canon 1st. "Whosoever shall affirm that all and every one of Christ's faithful are bound by divine command to receive the most holy sacrament of the Eucharist in both kinds, as necessary to salvation, let him be accursed."

Here then is (1) a confession that Christ *instituted* the sacrament of the supper in bread and wine. (2.) That *from the beginning* the use of both the bread and wine was common (not unfrequent.) (3.) That there were *weighty and just causes* for CHANGING (mark it!) CHRIST'S LAW. (4.) *That the Roman Catholic Church made the* CHANGE into a LAW. (5.) Whosoever finds fault with this dreadful innovation is ACCURSED. (6.) Yet this is no less, than dividing in twain a solemn sacrament of Jesus Christ, and dropping one half of this sealing ordinance! How expressive is the prophecy (Daniel vii. 25.) "And he shall speak great words against the Most High; and shall wear out the saints of the Most High, and *think to change times and laws.*"

To the *two sacraments* instituted by Christ your church has *added* no less than *five new ones.* One of these, viz. *extreme unction*, is thus proved by the Council of Trent, sess. 14. chap. 1. "Truly the Holy unction of the sick, was instituted *as it were*, truly and properly a sacrament of the New Testament, *hinted at* indeed, (insinuatum) by our Lord Jesus Christ in Mark, but recommended and preached to the faithful by James the Apostle and brother of our Lord." In the canon just below, it is said to have been "instituted by Jesus Christ our Lord," but there is no attempt at other or better proof than that quoted before. A sacrament resting on an "AS IT WERE," and a "HINTED AT" by CHRIST! And then the proof from James (5 chap. 14, 15, ver.) is perverted in the translation and use of it. "Anointing the sick," as mentioned by James, "raised him up," by miraculous power, to live again. The Lord who "raised him up," "forgave his sins." But *extreme unction*, as the name imports, is a *last act;* and the translation from the Greek, in the decree of the Council, changes the meaning to this, "the Lord will ease him." But besides the fact that this institution is utterly an innovation, there is about it a most singular dilemma, which explains in part the *cautious* language of the decree. The Council had decreed (3d chap. of sess. 14.) that "the proper ministers of this sacrament are either Bishops, or Priests regularly ordained by them." The same Council decreed that "In the last supper, our Lord appointed his Apostles priests of the New Testament." (Sess· 22d. chap, 1st.) When the Apostles administered the unction to the sick, (Mark vi. 14.) they were then priests, or they were not priests. If they were priests then, they were not made priests at the last supper; and the Council in affirming they were have erred: or if they were not priests then, or till the last supper, the unction, not being administered by priests, was no sacrament; and the Council in declaring it was a sacrament, has greatly erred. In either case, the Council has overthrown its own infallibility, and that of the Church of Rome. Space alone is wanting to apply the same train of reasoning with equal effect to show that your church has *corrupted the doctrines of Christ and his Apostles*; so that many of those which you hold to be *cardinal*, are *novelties* and *errors;* such are Transubstantiation, Purgatory, Indulgences, the Pope's supremacy, &c., which, if my life be spared, I hope in due time to make appear. *So that it is easier to show, that our religion was before Luther, than yours before the Council of Trent.* The inference is most conclusive that since the Church of Rome has altered and added to the sacraments of Christ, and corrupted his doctrines, he is not *unchangeable*, that she has not been an "*infallible teacher*," and of course *lacks that rule of faith*, which Mr. Hughes himself says the *true church must have!*

III. *The canon of Scripture used by your church, is not the canon of the Christian church.* As to the canonicity of all the books of the true Bible, *you and we are agreed.* It is true you have often in this discussion taken common ground with the Infidel, and attempted to perplex the proof of the authenticity of the Bible, in order to carry your system. We *did not receive* the Bible *exclusively* through the church of Rome. But allowing that we did, so did you receive the Old Testament canon exclusively through the Jews. If then because we receive it from you, we ought to take your traditions with the text from you, so ought you, because you receive the Old Testament from the Jews, to take their traditions with the text from them. Again—though you get the Old Testament from the Jews, you *add many books to their canon*, which they rejected. Why have you done this? If you may add what the Jews rejected, and yet hold a part in common with them as you do, may not the Christian church reject what you add, and yet hold a part in common with you? This is what the Christian church has done.—Now as to the Old Testament canon, it is conceded by your church that the Jews rejected, as not canonical, those books called "Apochryphal," which the Council of Trent decreed to be a part of the canon. Neither Christ nor his Apostles ever found fault with the Jews for rejecting *true scripture from the canon, or adding false books to it;* though their false *glosses* and *traditions* were continually exposed by them. So far from this, Christ and his Apostles continually quoted from the present Old Testament; yet not a word from your *additional* books—Maccabees, Tobit, &c. &c. But they referred the Jews "to whom were committed the oracles of God" (Rom. 3. 2.) to their own Scriptures—"search the Scriptures, for in them ye think ye have eternal life—and they are they which testify of me."—(John 5. 39. "As it is written," "that it might be fulfilled," &c. were the familiar and unqualified approbation of Jesus and his Apostles, to the Jewish Scriptures. And by comparing the 27th with the 44th verse of Luke's 24th chapter, you will find Christ saying that "*all the Scriptures*" were comprised in the "law of Moses, and the Prophets, and the Psalms." That was the common division of the whole Jewish Scriptures, *without* the Maccabees, Tobit, &c. &c.

Again—these Apocryphal books, (according to the present canon of the Protestant churches) are excluded from the true canon by the earliest Christian writers. Justin Martyr, (A. D. 150.) quotes not one word from these Apocryphal books. The first catalogue of the Old Testament Scriptures, which we have after the days of the Apostles, is that of MELITO, preserved by Eusebius. (Ecc. Hist. Lib. v. c. 24.) This precisely accords with our canon, (excluding all the Apocryphal books,) except that after the "Proverbs of Solomon," he mentions "Wisdom" which Rupin and Pineda a Romanist, say, means the same with Proverbs, i. e. "PROVERBS OR WISDOM."—Athanasius, in his synopsis, gives *our canon.* Hilary, who was cotemporary with Athanasius, rejects the "Wisdom of Sirach," "Judith," "Tobit," &c. Augustine calls the Jews, the "LIBRARIANS" of the Christian Church. The Council of Laodicea, (Can. 60th, See Labbæus and Cossarte on the sacred councils,) gives our canon and excludes the Apocrypha;—And so from age to age, down to Erasmus, we have a line of testimony against the canon decreed by the Council of Trent. It is true these Apocryphal books were considered by the early Christians as *ecclesiastical* Histories, which might be read with profit, bating their errors and extravagancies; but not *inspired*, and therefore *not canonical;* and it was by unperceived degrees, and though a series of ages, that the way was prepared for CANONIZING them at Trent, in the 16*th century.* Your church therefore has not the pure word of God. Instead of handing down the truth, it has exceedingly corrupted it, and that at the fountain head. At this we need not be surprised, when we call to mind, that many of her doctrines rest for authority on these Apocryphal books.

By the same facts it appears that the Protestant canon is the true word of God, as held by his people from the beginning. When therefore you ask me how we know that such and such books are *canonical*, you may hereafter know that we do not learn it from the Church of Rome, which has corrupted the canon. And when you say, at the 6th head of your last letter, "How does he, (the Protestant,) know that the Book, (the Bible,) is in *all respects now* the same that it was, when it come from the hands of its inspired authors? Has it been correctly translated? Has it been fairly copied, from one manuscript to another previous to printing?" I reply, full well we know, that if this matter had been left to those hands that added the Apocryphal books to the word of God—that forged decretals, and erased the testimony of the Fathers—we might have trembled for the ark, and despaired of the word of God. But a gracious Providence, before the canon was corrupted by your church, and before it was in its power to shut in the Bible, had caused it to be translated into many languages—published in many countries—and preserved and transmitted it by so many hands, and channels, that we need look not at all to the Church of Rome for this precious treasure. I regret that room is wanting to extend the argument for the true rule of faith.

But I must, before I close, notice your most wanton admission, as to the evidences of the Saviour's divinity in the sacred volume. In the 1st head of your last letter, No. 9, you hold the following language: "Let him, (the Protestant reader,) take up the Bible, and read these words of our blessed Redeemer,—'the Father and I are one'—turn then to the other words—'the Father is greater than I.' That *one* passage is to explained by the *other* is certain; but *which* shall take the preference of the other, *the sacred writings do not determine*." The obvious tendency of this statement is to sacrifice that eternal doctrine of the Christian scheme, or else arrive at it by the authority of your church. Indeed in so many words you admit, that "*the sacred writings do not determine* WHICH *shall take the preference of the other*." And will you say then that the Bible contradicts itself, and that God cannot so speak to man in his word, that he shall not contradict himself? And that *men* are necessary to prevent God from contradicting himself in his Revelations? And is Bellarmine so lucid, and so plain, that you insult me for differing from you as to his meaning, and yet tell us that God cannot so speak as to be consistent or intelligent without the glosses of councils and the mediation of Popes? Does language lose its sense, or thought its lustre, and point, in the hands of the Holy Spirit *alone*? Truly I know not whether it be most *profane* or *puerile*—to speak as you have done! But there is this good from so great an evil, THAT ALL THE WORLD MAY IN THIS SEE HOW IT IS THAT ROME AND HER SONS LIGHT THEIR CANDLES TO HELP THE SUN TO SHINE.—In fine, he who runs may reconcile the passages you cite, and so greatly slander. Without the full and proper meaning of *both*, Christ could not have been the Saviour of the world. Yours, &c.

JOHN BRECKINRIDGE.

EXTRACTS FROM

DR. BROWNLEE'S FIFTH LETTER.

To Drs. Power and Varela, and Mr. Levins.

"Therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.—*Isaiah's Message to Sennacherib*, ch. xxvii. 37.

On the Rule of Faith.

INTRODUCTION.

Priests—1st. "How do you know the Bible to be the Word of God?"

Ans.—1st. From their external evidence of prophecy, and of miracles; and the gift of tongues: from *internal* evidence, namely, their majesty, their purity, their sublimity, their efficacy in convincing, converting, and comforting: their perfect harmony in all their parts: finally, from their uncorrupted preservation: and from the historical evidence of their tradition, from the Hebrews and Jews; from the Greek Church; from the African Church; from the Church of the Albigenses and Waldenses; and from the Roman Church. All these unitedly handed down the Holy Scriptures, to us.

Priests—2d. "How do you know which books were written by divine inspiration? The Bible cannot prove its own inspiration."

Ans.—2d. The authors of each of the books of the Holy Scriptures, first gave evidence before the Church, by working miracles, prophecying and speaking tongues, that they were the accredited messengers of God. This being settled, they wrote those books which bear their names, at the command of God. "Thus saith the Lord," was the evidence they were enjoined to speak and write. See Hos. viii. 12. John xx. 31. Rom. xv. 4. 2 Tim. iii. 16. Rev. i. 11. &c. also the beginning of each of Paul's epistles. Having written them by inspiration, they delivered them publicly to the Church, certified in their hand writing. And the Churches in Asia, and in Greece, and in Africa, and in Italy, and in all Europe, handed them down faithfully from generation to generation; just as the *Magna Charta* of England, or the *Declaration of Independence*, is, by tradition, handed down from age to age. And it was just as impossible to add to these holy writings, or to abstract from them without immediate detection, one book, or even one sentence, as it is impossible without detection to add to these great national documents. And, finally, just these books which compose the Bible, and no other books whatever, have had these evidences. And thus we know, by the most certain demonstration, what books were given to us by divine inspiration: and what books are not inspired; and therefore, *apocryphal*.

Priests—3d. "Does the Bible contain the whole of the Word of God?"

Ans.—3d. It does. And the same evidence which establishes the fact of their divine inspiration, fully establishes this. There is no inspired book lost. Those books referred to by Deists, and the Romish Priests, as lost, such as Jasher, and certain *epistles* and gospels, were not given by inspiration. And we defy all the priesthood of Rome to prove their inspiration. The fact is this,—it is just as impossible that any of the inspired books could be lost, by the carelessness of the church, or the cunning of the enemy, as it is impossible that a book of the Common Law of the United States, or of old England, or any part of the Magna Charta, or our Declaration of Independence can be abstracted and lost!

Such a supposed loss could not take place in the days of the Apostles; for they could bear their testimony to all that was inspired; and against all that was forged. It could not take place after their death, for before the death of the last of the Apostles, namely, John—copies of the Holy Scriptures, even of the entire and perfect canon, were multiplied over Asia, Africa, and Europe.

Priests—4th. "How can you prove the Scriptures *alone* are the sufficient rule?"

Ans.—4th. From the testimony of Almighty God himself, speaking unto us in them. See Psalm xix. 7. Isaiah viii. 19, 20. John xx. 21. 2 Tim. iii. 15—17. 2 Peter i. 19. Gal. i. 8, 9. Rev. xxii. 18, 19. From this testimony of God the *christian* can take no appeal. But the Deist will still continue to renew the query for proof. [See Horne's Introd. vol. I. and Jones on the canon, &c.]

As the Priests do not seem to read my letters; and do not of course, wish to see my repeated answers to their queries, to gratify them, and *save them the trouble* of reading them through, I shall continue to place, if necessary, this *introduction* at the head of all my letters, as long as I am detained on the Rule of Faith.

My readers will, I dare say, have learned already, from this stage of our argument, that it is not by fair and manly argument that Popery seeks to advance itself: but, on the contrary, by throwing a veil over its most repulsive and haggard features. Every Protestant, and every patriot ought to make himself thoroughly acquainted with the peculiar attributes of Popery, namely, its singular power of elasticity, in adapting itself to each country; to all times, and places: and to the peculiar habits of thinking among a people. With the Jesuit among the Chinese, it permits the natives to worship deceased fathers and mothers, on the trifling condition that they change the nomenclature; and call them Holy St. Peter and St. Paul; and St. Dominick: and the Holy Mother! Or with the Canadian Jesuit among the Indians, it gains the ear of the savage warrior by "representing Jesus Christ as an ancient, and brave warrior, who excelled all his compeers in killing and scalping the foes of the tribe!"

Its grossest doctrines it carefully conceals, among civilized and refined people,—it is in its government, not only monarchical, but feudal, and of the very essence of *absolutism*, in its claims of authority over the souls, consciences and bodies of its votaries. Witness the absolute supremacy of his Holiness, over his prelates; and that of the prelates, over the priests; and that of the priests over the souls, bodies, and properties of the *simple faithful!*

Yet, while, in the very essence of its priestly power, it is all hostility to Republican freedom: and cannot be otherwise, from its solemn, public, sworn allegiance to the foreign potentate of Rome; it gravely affects to raise its hosannahs in favour of our glorious and free institutions! I speak not of all: I can name in the Romish communion as enlightened and loyal hearts as ever beat in a gallant bosom: and many of these excellent men we have in our city. I speak of the Romish priesthood; and those who basely yield to their absolutism and usurpation of what neither God, nor any honest man ever gave them.

It is a truth which I am anxious to impress on all my readers, that there has been no change, no improvement; no reformation in the spirit, and power, and designs of Popery. The spirit is precisely the same, this day, in its secret haunts, in our city, and over the land, as it is now in Italy, and Spain: and it is the same here, and in Italy, as it ever has been in the darkest ages of Europe. There is a delusion abroad in the land, namely;—that there has been a singular improvement in it; and that it is entirely different. To make this impression on the American generous mind, has been the incessant labor of the Jesuits among us ever since they lost their foothold in Europe. They have swarmed in disguise, in these United States. And the extent of this delusion, and lethargy, and indifference to the pure principles of the Reformation, demonstrates the influence of the Jesuits, banished from every government of Europe,—in persuading and seducing our fellow citizens. The "Holy Mother" and her sons are the same now, as when they convulsed the nations of Europe. The old Lion has had his claws pared; and his teeth broken; but he is reclining in his den—*en couchant*—until his teeth and his claws shall have grown. His spirit is the same; unbroken; unsubdued; untameable. And our fellow citizens, whose characteristic and liberal charity has been ungenerously imposed on, do verily pay them no compliment, in a Jesuit's estimation, when they call them an improvement on the doctrines and regimen, and tyranny of the Papal court in dark ages. Do you not know that in paying them this compliment, at which every son of Loyola smiles in his sleeve, you actually though unwittingly, are robbing them of their pre-eminent attribute of *immutability!* This is not unlike the manner in which the Catholic princes of the old world have learned to treat his Holiness. They bow down to him and caress him, as the holy apostlical Vicar of Christ; while they send potent armies to beleaguer his city, and plunder him, as a *temporal prince!*

All the difference which can be supposed to exist between *ancient* and *modern* Popery, arises from this elastic attribute of adapting itself to the times; and the habits, and religious freedom of a thinking people. And hence, as our readers see, our main task is to exhibit their real and accredited principles, in their standard works; and contrast these pretended modern views, put on *en masque*, until the day (may it never happen,) when their anticipated ascendancy shall take place in our land; to destroy the Protestant religion; and annihilate our republican institutions

We have proved, I trust, to the satisfaction of every candid christian, that what the Roman Catholic Church calls its *infallible Rule of Faith* never can be found out, or reduced to any practical purpose: that Christ never established that rule in *his* Church: and that even if he did, the line of succession in the Roman Catholic Church, is entirely broken off:—the line of *apostolical* succession, in holiness, in doctrine, and the pastoral office is broken, and lost by them irretrievably. The blow which severed the last bond of apostolical union, and succession, was struck by that assembly of ungodly men who formed the Council of Trent; and whom your own father Paul, in his great history of it, called "a camp of incarnate demons!" This succession is gone from the Romish Church, like the departed glory, which in the holy visions of Ezekial, was seen hovering long over the threshhold, and then over the city, and finally, took its flight!

No sound theologian ever said that the holy universal Church of Christ, either has been, or can be, cut off. She has existed in her glory and beauty, as the spouse of Christ, since the days of Adam, down through all the revolutions of time and of empires, even to this hour. Unlike the Church of Rome, which by her own confessions, rests on a mortal man, the rock Peter,—the Holy Church of God is founded on the ETERNAL ROCK of ages, even Jesus Christ; and the gates of hell cannot prevail against her. She advances in splendor, and an ever increasing lustre of accumulating glory, as she advances in days, and in years; and moves forward, leaning on the arm of her espoused Lord, to take possession of all nations, and kingdoms on earth! And the long line of her successive pastors and teachers, has ever continued, unbroken, till now, and will through all days, until the consummation of all things.

This holy Universal Church may not, at all times, be *visible*. In the days of Ahab, the spiritual church was not visible: it did not stand visibly out with its pators and teachers. Yet it existed in the ministrations of Elijah, and in the persons of the 700 who, though unknown even to that holy prophet, had not bowed the knee to Baal. So also in the general apostacy of the Christian era, this spiritual society did not stand visibly out with the holy and pure ministers, and her congregated assemblies, in public. Yet there ever was, in Asia, in Greece, and amid the dens and caves of the west and south of Europe, an unbroken succession of holy witnesses; with their unbroken line of pious pastors, and teachers; raised up, as their martyred fathers closed their lives, and sealed the testimony with their blood—raised up by the call of Divine Providence, and the call of the faithful church: a two-fold call, essential to the true ministry; a two-fold call, which no Roman Catholic priest ever had; or ever thought of claiming.

These are the sentiments of the apostolical and primitive fathers, such as Jerome, Tertullian, and Pope Liberius himself; whom we shall quote at full, when we come to discuss the claims of the Roman Catholics to apostolical succession.

If Protestants would keep in view these Catholic sentiments of the church of Christ, relative to succession; and did we carefully keep in view the fact that the true church of Christ has, all along existed, and has been perpetrated in Asia, in the Greek church, and in the west and center of Europe, by the holy bands of witnesses in the east: and by the ancestors of the Albigenses and Waldenses, during the whole course of the Romish apostacy,—every one would be prepared to answer the usual quibble of the Roman Catholics,—"Where was your religion before Luther?" The Holy church of Jesus Christ, has from the days of Adam, been rolling on like the streams of our own great Mississippi, and becoming deeper and wider, and more and more majestic, as she flows on the bosom of time. But the Roman Catholic church, and the numerous sects in her, like so many Bayous, bursting through the banks of that noble river and threading their heavy and muddy courses through the adjacent lands,—has been diverging, in the course of years, farther and farther from the pure rivers of the water of life, which issue from the sanctuary and throne of God.

(*To be Continued.*)

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MAY 1, 1833.

ORDINATION.—Mr. William M. Hall, formerly of Kentucky, was ordained as an Evangelist, at Troy, Missouri, on the 6th ult. Ordination Sermon by Rev. Thomas R. Durfee; Consecration Prayer, by Rev. George C. Wood; Charge delivered by Rev. John S. Bell.

NEW VERSION.—We learn from the *New-York Journal of Commerce*, that the Rev. R. Dickinson, of Charleston, South Carolina, has published a new version of the New Testament. We have not seen this production; nor have we any great curiosity to examine it, being perfectly satisfied with the present version. A new translation we think at this time entirely uncalled for, and much worse than useless. The editor of the Journal of Commerce denominates Mr. Dickinson's work a paraphrase; and regards it as being "done in bad taste."

Annual Report of the New Jersey Prison-Instruction Society.—The first Annual Report of this benevolent association reached us a few days since. The chief object of this Society is, to extend to the convicts in the prisons of New-Jersey the benefits of Sabbath School Instruction, and also to furnish them with preaching. In connection with this object, the Society also purposes to make provision for inquiring into the relative efficiency of different modes of prison-discipline, and of different methods of instruction. The report embodies a mass of interesting and highly important facts and reasonings. We are glad to see among the patrons of this association some of the leading men of New Jersey. As an efficient means of meliorating the condition of an unfortunate and degraded class of the community,—who are nevertheless deserving of the commisseration of the benevolent—this Society deserves the support of the virtuous everywhere. We should rejoice to see such associations formed in every state in the Union. Because men are vicious and degraded, they should not be regarded as without the pale of public sympathy.

THE BIBLE.—At a recent meeting of the Managers of the Bible Society of Virginia, it was resolved, unanimously, to raise, in co-operation with the other Bible Societies in the state, the sum of $26,000 to promote the distribution of the Sacred Scriptures in heathen lands.

The Managers of the American Bible Society have resolved to appropriate $30,000 during the next year, in promotion of the same object.

Bible Societies have existed in Prussia about 18 years. During this time, more than 300,000 copies of the Word of God have been put into circulation by their instrumentality.

COLONIZATION.—Resolutions have been recently adopted by the Board of Managers of the American Colonization Society, declaring it to be their purpose, hereafter to send two expeditions with emigrants to Liberia annually, from New-Orleans. The time fixed for the departure of the expeditions, is the first of May and the first of November. The Board state, that they rely, for ability to accomplish this desirable object, mainly on the auxiliary Societies in the South and West. We are truly glad that this measure has been resolved on. Will not the Auxiliary Societies in the Southern and Western states, prove to the Parent Board and the country, that they are ready to do their part in carrying this plan into execution, with promptitude and cheerfulness?

Another expedition is expected to sail from Virginia in July next.

The *Liberia Herald*, a newspaper published at the Colony, states, that on the 26th of January, a vessel arrived at that harbor in 38 days, with 175 emigrants, chiefly from Charleston, South Carolina. And also, on the 20th of the same month, the ship Lafayette with the emigrants sent out from Maryland—150 in number. They had a prosperous passage, and arrived in good health. These emigrants were mostly from the Eastern shore of Maryland. The account states, that they were well supplied with agricultural implements. The Colonial Agent, Dr. Mechlin, has concluded a treaty with the people of Grand Bassa.

EMANCIPATION.—The number of slaves in the British colonies, is estimated at *eight hundred thousand*. It will be perceived, by reference to the foreign news in to-day's paper, that the Parliament of Great Britain are now contemplating the subject of their unconditional emancipation.

WESTERN FOREIGN MISSIONARY SOCIETY.—This association is rapidly growing into favor with the friends of Foreign Missions in the West. This is conclusively proved by their Treasurer's receipts, if there were no other argument to adduce. The sum of *one thousand* dollars has recently been received by the Society, from an anonymous individual.

CHOLERA SPECIFICS.—The city authorities of Havana, where the Cholera has been raging with such fearful fatality, have shown much wisdom in prohibiting the sale of Anti-Cholera Specifics. Had such measures been promptly taken in our large cities last summer, we doubt not many valuable lives would have been saved.

THE CHOLERA.—The latest accounts from Havana represent that this fearful disease was abating. It has swept off about 15,000 out of a population of 180,000. The disease has reached Mexico; and, at the last dates, was diffusing itself through the country.

DREADFUL TORNADO.—We learn by the Ohio papers, that a most destructive storm was experienced in that state on the 11th ult. It commenced in the neighborhood of Cincinnati, and passed through the state in a north easterly direction. The account from which we gain our information, states the loss of several lives; though, at the time it was written, the injury done had been but partially learned. The paper states, among many other particulars, that

"Great havoc was made among the stock. One farmer had seven horses killed—all of them horribly mangled. One horse had its head cut off just above the eyes—another had its entrails torn out by a flying missile—and others lost their limbs. A cow was thrown from a field into the road, and killed by the fall.

For twenty-five miles, (and how much farther we cannot imagine,) dwelling houses have been levelled with the earth, and the inhabitants killed or wounded—barns demolished, and the grain scattered abroad—stock killed and crippled—and fences thrown down, and crops laid open to the depredations of the cattle."

DESTRUCTIVE FIRE.—We are sorry to learn, that the town of Cumberland, in Maryland, has been almost entirely destroyed by fire. The fire occurred on the 14th ult. It broke out in a cabinet shop, about 10 o'clock, A. M. About one hundred families were left houseless by this awful calamity. At a meeting of the citizens of Cumberland, convened on the next day, a committee was appointed to inquire into the extent of the calamity, and to devise means for the relief of the sufferers. The committee reported, that the entire business part of the town has been destroyed; and that the total loss, according to the estimate made, amounts to $262,000. A committee was appointed by the meeting, to draft an address to the citizens of the United States, in behalf of the sufferers.

☞ The reader's attention is invited to the official publication of the Board of Managers of the Kentucky Colonization Society; which will be found in another column.

Extract of a letter to the Editor, from the Rev. William M. Hall, formerly of this State, under date of

ST. CHARLES, (Mo.) April 16th, 1833.

"At a protracted meeting, held at my church about the last Sabbath in March, ten precious immortals, all (but one) in the prime of life, sat down for the first time around the table of their Saviour. I never beheld so interesting a meeting. The attention was great—the occasion solemn. The debauchee was made to bow at the foot of the cross—The depraved gambler sued for mercy and found it in a Saviour's bosom—and even the hardened murderer shed tears of penitential sorrow—while the scoffing infidel determined for the first time in his life, to "search the Scriptures." This is not a revival, but an increased attention to the great concerns of eternity. The car of salvation is moving on through the wilds of Missouri with resistless power; and I trust the day of her redemption from Roman Catholic influence is drawing nigh."

LIBERIA.

From the Liberia Herald, of Feb. 11.

We are pleased to learn, that the colored people of the State of South Carolina are beginning to have their minds interested upon the subject of a removal to Liberia; and we cannot possibly see how it can be otherwise, if all we hear of their intelligence and respectability be true.

Disguise it as we will, the wealthiest and most respectable of our people labour under disadvantages from which nothing can entirely free them, in every State in the Union. And with the full experimental knowledge that we have of this fact, our wonder is increased when ever we hear of opposition to emigration. If there be other spots on this earth, where the man of color, freed from the dead weight attached to his color, in the United States, can enjoy all the rights of citizenship, let him remove to them, and we shall be delighted to learn the fact.

We have never held our colony up as an El Dorado. All settlers in a new country must have a thousand difficulties to encounter, but what are these compared to the ten thousand disadvantages under which the free man of color of the least intelligence labors in the United States. We may not live to the age of three score and ten in Africa, but we shall be contented, if these years should be reduced to two score, with the enjoyment of the privileges which we now have in actual possession. Length of years we consider as a secondary object compared to the fruition of political and social privileges. For we conceive that the man who enjoys in full the rights of a citizen, whether he resides in Europe or Africa, lives more to his satisfaction in one year than the poor man of color does in ten, laboring under all the disadvantages which he really has to encounter in the U. States.

We see no reason why the success, which had attended the labors of the parent Society, should be an eye-sore to the minds of its opposers. Are the most zealous of them, men of color, laboring for the enlightening of their poor brethren? or does not their heaven contain a good deal of *self*. It is an undisputed fact, that the condition of the free people of color, continued unimproved until the date of the formation of the Society: and it gladdens our heart to behold the host of friends (whether true ones, God only knows) who have awakened from their slumbers, to oppose the Society, and improve our poor race. We are aware that there existed previously, petty schools in Boston, New-York and Philadelphia; but what has called the attention of the community at large, to bettering the condition of the People of Color, but the formation of the American Colonization Society, and a knowledge of the interesting truth, that a door was opened, whereby every young man duly qualified might enter?

It is folly to talk of efforts being made by the colored people themselves to better their own condition, as a body, in America. Every thing is against them, and that very dependance they have always placed upon the whites, and their own jealousy of each other, will prevent them ever assuming their rank in society. If their nationality be so great, why have they not patronized their own teachers, mechanics, and shop-keepers? Ask either if he is encouraged by his brethren, and the melancholy truth will then be announced that he receives no patronage from his color; but proceed to the next door, and inquire of his neighbour, a white man, from whom does he receive encouragement, and he will tell you, "the * * *—." As a man of color I blush while acknowledging this truth, but it cannot be contradicted.

Foreign News.

From the New York Observer.

By an arrival at this port London papers have been received to the 23d of March.

The Irish enforcing bill was ordered to a second reading in the House of Commons on the 13th, yeas 663, nays 84. Majority for ministers, 279. The ministers were, however, daily losing ground. The English petitions against the measure were unusually numerous, and in the votes upon particular clauses, the minority, opposed to the ministers, was nearly doubled. "Among the deserters," it is said, "are some members whose votes must be considered a pointed censure." Several amendments had been adopted, which soften some of the harsher features of the bill.

Outrages upon life and property were still every-day occurrences in Ireland. The account of the foul and brutal murder of Mr. Leonard, in open day and in the presence of an hundred people, merely for threatening to recover arrears for rent by legal process, was received in London only the day before that appointed for going into Committee on the bill. This and similar violations of law and order sickened the hearts of those who might otherwise deplore a resort to severe and unusual enactments.

The loss of the Erin steam-boat on her passage from Dublin to London, is confirmed. All on board perished. They were about 60 in number.

Pursuant to the advice of Mr. O'Connell, his followers have recently applied to the local banks in Ireland, and demanded gold for whatever notes they happened to possess. This attempt was rendered abortive by the prompt payment of all the notes that were presented.

The 13th of May had been fixed upon by the British privy council as a day of thanksgiving, for the cessation of the cholera in the United Kingdom.

A treaty, it is said, has been agreed upon between the Grand Sultan and the Pacha of Egypt, in consequence of the mediation of France. The basis is a surrender by the Porte of the whole coast of Syria from Tripoli to the borders of Egypt, with a tract in the interior which includes Jerusalem, but Damascus, Aleppo, Scanderoon, and all the country north and east, are to be restored to the Sultan.

In Portugal there had been more fighting, but nothing decisive had occurred. Both parties claimed to have obtained the advantage.

GREAT BRITAIN.

Colonial Slavery.

In the House of Commons, on the 19th of March, Mr. F. Buxton being called upon by the Speaker.

Lord Althrop said he had to request his honorable friend not to bring forward the motion of which he had given notice, respecting colonial slavery, at the present moment. As ministers had intimated their intention of preparing some measure on this subject, he thought that the hon. member could not do any thing more advantageous to the question itself than to postpone his motion until he heard what were the plans his majesty's ministers had in contemplation.

Mr. F. Buxton said that no gentleman was more conscious than himself that it would be far better that this great question should be taken up by government than by any individual member of that house, and he was ready on the present moment to postpone his motion upon two conditions—1st, that ministers would be prepared with a plan for the entire and immediate extinction of slavery; and 2d, that they would name the day that they would introduce the plan to the house. It was indispensable that the question should be settled in the present session and by that house, or it would be settled in another place in a far more disastrous way. Therefore, however obstinate he might appear, and however painful it might be for him to resist the requests, both public and private, which had been made to postpone the question, he felt compelled to proceed at once with the motion, unless government fixed a day on which they would be prepared to explain their plans with respect to colonial slavery.

Lord Althrop said it was impossible for him to comply with one of the conditions mentioned by the hon. member; but with respect to the other—that government should fix a day on which they would bring forward this question—he certainly had no objection to state, that government would be prepared on Tuesday, the 23d of April, to state the views they took on the subject. Of course he could not at the present time state what the plans were which his majesty's government had in contemplation.

Mr. F. Buxton said, that in reference to the words "entire and immediate extinction of slavery," used by him, he perhaps had expressed himself rather unguardedly, because one of the great objects he had in view was the safe and satisfactory settlement of the question. (Hear, hear.) With the promise given by the noble lord, he was perfectly content, and should therefore withdraw his motion.

IRELAND.

Kilkenny Assizes—Oath of a Whitefoot.

DUBLIN, Saturday, March 16.—On Wednesday last, ten men were tried and convicted of a midnight attack on the house of Martin Kavanagh, of Johnstown, so far back as the 23d November, 1831, and with assaulting him and administering unlawful oaths. It appeared on the trial, that Kavanagh, had since entered into the Whitefood confederacy, been tried, convicted and ordered for transportation at the last assizes. His wife and an apprentice, Henry Highland, one of the party who attacked Kavanagh, were produced as witnesses against the ten Whitefeet, who were on their evidence convicted of the minor offence within the house, and acquitted of the burglary, as Kavanagh had raised the latch to admit them.

An oath was administered, embracing the following articles.

On the cross examination of Highland he admitted that he had often been present when Whitefeet were sworn in, and stated that the following was the oath administered·

1. I hereby swear to keep counsel of all this united business or ribandism.

2. I hereby swear to suffer the right arm to be cut from the left, and the left from the right, and the right to be nailed to the metropolis of Armagh gaol door, before ever I'll waylay or betray a brother, or go on a green cloth to swear against him.

3. I hereby swear never to have a shilling, and a brother to want sixpence without giving it to him.

4. I hereby swear to pity the moans or groans of dying children, but always wade knee-deep in Orange blood, and to keep down land jobbers and tithe jobbers.

5. I hereby swear never to see a brother in danger of transportation or the gallows, if I am able to make up money for him.

6. I hereby swear never to sit in company and hear a brother spoken ill of. If I am not able to fight or resist, I will walk out and tell the next brother I meet what was said, who said it, and in what company.

7. I hereby swear to go 15 miles on foot, and 21 on horseback, when called upon by a brother upon a lawful occasion, or unlawful, for fear it might be unlawful before we could come back.

8. I hereby swear to never give the secret to bishop, priest, or minister, or to any other body, only to a friar, and to never tell the man that made me a Whitefoot, and to keep up to the Knight of St. Patrick.

The declaration of the above caused an extraordinary sensation in court; parts of the oath have heretofore been exhibited to the public indignation, but this is the first time that it has been exposed in a court of justice in the county of Kilkenny, as a characteristic of the Whitefoot system. Several of its clauses are well remembered as having been used as forms of swearing by the Rockites, in the north of Ireland, where the former Orange system provoked such a reaction.

The assizes have now terminated. The following is a summary of the County Court sentences:

To be hanged			1
"	transported for life		28
"	"	seven years	9
"	imprisoned for three years		2
"	"	twelve months	2
"	"	two months	1
Acquittals			15
	Total		58

CUBA.

Cholera at Havana and Matanzas.

Accounts from Havana, to the 5th inst. state that the deaths from the cholera, had much diminished, but were still supposed to be about 150 a day. The whole number, is stated in official reports at *fourteen thousand six hundred and sixty four*, in a population of about 180,000, or nearly one in twelve, a proportion greater than that in New York and Paris, and not much varying from that of Montreal and Quebec. A letter, dated the 30th ult. says:

The mortality was greater on the 10th than for several succeeding days, but it afterwards increased, and on the 18th the number of deaths was 600. On the 21st, 270 bodies were interred in the principal burying ground,—but the whole number of deaths was not probably less than 400. The government has opened two Hospitals,—one for men in the Arsenal, and the other in a house of the Campo de Marte, for women. On the 19th the artillery of the forts was fired, by order of the government, as a means of purifying the atmosphere. Many of the physicians have fled or concealed themselves, and it is not strange therefore that those who remain are unable to attend upon all the sick,—so that many die without being visited by them.

Among the victims to the cholera in Havana, are, the Archbishop of St. Domingo, who died on the 19th, aged 74, and the American Consul, Wm. Shaler, Esq. aged 55. Mr. Shaler was formerly Consul at Algiers, and wrote an interesting volume on that country.

For four days previous to the 1st of April, the deaths by cholera, in Matanzas, were about 20 a day.

MEXICO.

Cholera at Rancho.

A correspondent of the N. Y. Daily Advertiser, in a letter dated Matamoras, 4th March, says. "The cholera has reached this country, and prevails at many scattered places. At Rancho, out of a population of 475, only 25 remained alive."

KENTUCKY COLONIZATION SOCIETY.

At a meeting of the Board of Managers on the 13th day of April, 1833.

Resolved, That this Board will use its best and most efficient exertions to fit out another expedition of free persons of colour to the colony of Liberia, during the next autumn, and that the place of rendezvous shall be at Louisville, Ky. on the first Monday in November next, and that the agents of this society be requested to take such measures as shall, in their judgment be best calculated to carry this resolution into effect.

Resolved, That all ministers of the gospel in Kentucky, friendly to the cause of African Colonization, be requested to take up collections in their respective congregations, on or about the 4th day of July next, to aid the society in the accomplishment of this undertaking.

By order of the Board of Managers.

Att. H. WINGATE, *Rec. Sec.*

☞ Printers friendly to the cause are most respectfully requested to give the above a few insertions in their papers.

DIED—On the morning of the 23d ult. at her residence in Woodford county, Mrs. ISABELLA HAMILTON, relict of the late Andrew Hamilton, aged 71 years and 4 days.

[An Obituary notice will appear next week.]

—— In Russelville, Ky. on Friday morning, the 19th instant, Mrs. Susan M. Breathitt, consort of Governor John Breathitt, in the 34th year of her age.

—— Of the cholera, on board of the steamer Tobacco Plant, William D Boyer Esq. The remains of the deceased reached his residence in Logan county on Friday Evening last, the 19th inst. His family were looking for him daily, and knew nothing of his death until the corpse arrived.

The Hygeian Vegetable Syrup

HAS received the recommendation of many very eminent Physicians in consequence of its being composed entirely of the most salutary vegetable ingredients: and peculiarly adapted to the youth of both sexes. It is known to be a most efficacious remedy in scrofulous diseases and all impurities of the blood; and to renovate consumptive habits and debilitated constitutions from the most depressed and alarming conditions. This agreeable and delicate medicine is absorbed by the Lymphatus, cleansing the blood and acting principally by insensible perspiration. By taking a few bottles in the Spring of the year the system will be so purified as generally to secure the constitution from epidemics, and the diseases incident to hot climates. Sold at the store of Mr. J. Tilford, Main Street; and by Mr. White, Short Street, Lexington.—Price, in bottles $1 50, in pint bottles 75 cents.

Lexington, May 1st, 1833.—43-tf.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833.—42-tf.

Taxation.

NOTICE is hereby given that the Mayor and Board of Councilmen of the City of Lexington will, at their meeting on Thursday, the 21 day of May next, hear all appeals, which may be made from the assessment for Taxation, made by the Assessors. The Assessors books are in my possession and can be seen at any time, by application at the Council Chamber, second story of the Court-house.

By order of the Board,

Att: H. I. BODLEY, Cl'k of City.

Lexington, April 24—42-td.

INAUGURAL ADDRESS,

BY JAMES BLYTHE, D. D.,

At his Inauguration into office, as President of South Hanover College,—Jan. 1, 1833.

[Concluded.]

Viewing all this effort of talent, and these indications of Providence, we proceed to inquire,

III. *What are our present duties in the West?*

That Western America presents an aspect that never was presented in any part of the world before, will not be denied by any person at all acquainted with the subject. When before did four millions of people, coming from all quarters of the globe, and within the short space of a half a century, embody themselves into similar religious communities, and convert an unbroken forest into fields, and towns, and cities? When did more than a half a million of families all at once demand for their children the benefit of seminaries and colleges?

Before I enter into a statistical view of the state of literature in the West, I have to make a preliminary remark. If I am not mistaken, the time has arrived in our country when in the opinion of the intelligent part of the community, neither the pulpit, the bar, nor the office of the physician can be any longer occupied by any but by men of science, and to some extent, of letters. That this is true, is demonstrated by the following facts. There is not a religious denomination in our free and happy country without its literary and theological seminaries. In most of the states, these institutions have been smiled upon and fostered by legislative enactments. All this is as it should be. And as the world stands at this time, to talk of breaking down a sectarian spirit, or preventing the influence of any denomination by denying to any institution the facilities of conferring literary honors, to say the least of it, is an infringement upon equal liberty.—Such policy, whether pursued by the state legislature, or by rival literary institutions, never has, and never will attain its object. In America at least, the human mind is like the palm tree—the more it is pressed, the more it expands and thrives. But not only have we theological schools and colleges founded chiefly by sectarian munificence, but law schools are multiplying all over our country; and our medical halls are numerous and crowded. All these facts put together form an announcement of public sentiment, which appears to us conclusive. It is, that the three leading professions of our country must be filled with scientific men. And when society shall have received its most perfect form, then shall stand in company the man who twines the cord that binds the soul of man to eternity and he who, in the name of the great lawgiver of the universe, helps to administer justice, and the enlightened and sympathetic physician, who, while he enters the room of disease, carries in his hand the lamp of medical science, and has in his heart that piety which directs his dying patient to heaven. I repeat it, the testimony of the public is, that these concerns are of too sacred a character to be, any longer, committed to the hands of ignorance.

You will therefore accompany me in a short statistical view of the condition of learning in the West. There are in what may be called Western America 4,000,000 inhabitants. Now, supposing you allow one physician, one lawyer, and one divine to every 4000 inhabitants, which, upon an average, will constitute 666 families. To meet the wants of this 4,000,000, you ought to have at your public seminaries at this time 3000 students, preparing themselves for some one of the three learned professions; to say nothing about the additional number who ought to be qualifying themselves as statemen and teachers. I ask, have you the half of this number at all your public schools in Western America? One of two things must take place. Either these important functions mentioned above must continue to be performed by ignorant and unqualified men, or the number of your students must be doubled.

But, to come nearer home, Indiana had at the last census 343,031 inhabitants. At present there cannot be less than 400,000. To meet the present demand for literary men, there ought to be at your public schools 350 or 400 young men. Have you more than half that number? And what political man or enlightened friend of Indiana or of science is prepared to say that these 3 or 400 young men are to be educated at one seminary?

We are happy to find that the late legislature of Indiana have been actuated by a noble and liberal policy, as it respects the institution at South Hanover. They have not suffered themselves to be governed by a narrow and selfish policy. They have correctly thought that a monopoly of literary power would be as dangerous as any other monopoly. They have not been willing to acknowledge the right of primogeniture in colleges; but have so enlarged and amended our charter as to confer on the manual labor seminary of South Hanover the style and power of a college. We think we can venture to say, in behalf of the Board of Trustees and the Faculty, that, feeling conscious of our devotedness and power, the legislature and the public shall not be disappointed as to the elevated standard of literature which will be adopted at South Hanover College.

All that is wanting are funds to enlarge our library, to add to our mathematical, philosophical, and chemical apparatus;—a large and commodious building having been already erected by the unparalled enterprise and industry of the corporation. For these necessary funds we look up to the state and a generous public; for we fearlessly pronounce it, that if any school ought to be confided in and patronized by public enactments and private munificence, it is a manual labor college.

But there is another subject relative to education, which I am willing to grant is of the most vital importance. *It relates to common school education.*

The statistics of a neighboring state, viz: Kentucky, as it respects this subject, are of the most appalling character. Our facts are deduced from returns made by the assistant marshals engaged in taking the last census of that state. Full certified returns were received from 78 out of 83 counties, which show that there are in these counties but between 11 and 1200 English schools, in which schools there were, in the summer of 1830, 31,834 out of 139,142 in all the counties, between the ages of 5 and 15 years, going to school; leaving 107,308, of the same ages, not going to school. Now, what is to be the condition of Kentucky in twenty years, if this state of things be permitted to remain? In that state there are 107,308 children growing up without any knowledge of letters. Make a deduction of twenty or thirty thousand, in hope there may have been some mistake made by the marshals in their returns; still you have more than one half of the children in the state of Kentucky not going to school at all. Compare Kentucky with New York, as it respects common education. In New York the number of children between the ages of 5 and 16, reported for 1831, was 497,593. The number at school the same year was 499,424. Surplus at school in New York, above the entire number of children between 5 and 76, 1916. How cheering the prospect in the latter case! how appalling in the other! Is Indiana in a better condition, as to common education, than Kentucky? I hope it is. But who is prepared to prove to us to-day, that one half of the children in Indiana are now going, or ever have been going to school? Surely means ought to be taken to ascertain the real state of things, as it respects common education; and if it be as bad as it is with some of our neighbors, which I greatly fear, the most vigorous efforts ought to be made by every patriot, parent, and Christian, to have the evil remedied. It ought not to be forgotten that a greater curse cannot fall upon a country, and especially upon a republican, voting community, than to suffer the people to go uneducated.

I have thrown my thoughts on this subject before the public in that state from which I have lately removed. Suffice it at this time to say, there are thousands of children in the West, and probably in this state, whose parents are too poor, or too much scattered from one another, or perhaps too regardless of the whole matter, to have their children educated upon the ordinary plan of English schools. In those states where there is no school system incorporated with the civil government, as in New England, how are these children to be educated? This is a question of deep import, and ought to be so considered by every statesman, by every parent, and especially by every Christian.

Can an interest so vital to society be safely confided to parents? The experience of Kentucky answers the question in the negative.

I will venture to say, the blessings of common education can never be imparted to the numerous children of Indiana, by the common method of conducting English schools. The only effective plan that has ever occurred to me, is that of *itinerating schoolmasters.* In parts of our country where people live so contiguous to each other as that a reasonable support can be given to a schoolmaster, one such teacher upon the present plan is required for at least every four miles square, as two miles is as far as children can conveniently walk. If a person be employed who is at all qualified, the expenses will be so great as to put it out of the power of poor people to meet the demand. So the education of their children will be wholly neglected. To remedy this evil, I would propose that during eight months in the year, beginning with March, the same man should teach two hours in each day, at three places, four miles distant from each other. Say at No. 1, he should commence at 8 o'clock, A. M.; teach until ten, and travel four miles, and arrive at No. 2 at eleven o'clock; teach until one, P. M.; travel four miles again, and open school at No. 3 at three o'clock, and teach until five o'clock. This will close the business of the first day. Let him commence on the next day at No. 3, and proceed back; and thus every day in the week, except the Sabbath. We have no hesitation in saying that on this plan of spending only two hours in the day six days in the week, in school, most children would learn more in eight months, than by spending six or eight hours in school five days in the week, during the whole year; leaving four months in the year, for them to be employed as auxiliaries to their parents in their ordinary business. Upon this plan, the same man may spread the blessings of common education over 48 square miles, whereas upon the present plan his influence can be felt only over 16 square miles. Besides, upon the plan of itinerating schoolmasters, the expenses to parents would be considerably diminished, and still better salaries would be given, and consequently better talents employed. This plan may operate with advantage in every part of the country. But to me it seems indispensably necessary in the border and more thinly settled regions.

I have said the education of children is of such vital importance, it is not safe to confide it to parents. We have examples, from the earliest times, of states exercising a supervision over this matter, and so salutary has such an oversight been in a large district of our beloved country, that it is difficult, if not impossible, to find an uneducated person, born and brought up in New England. How may a similar result be brought about in Indiana? Not by permitting the present school system to progress. I would respectfully suggest to the authorities of the state, the trial of an experiment, for one or two years, upon some of the most destitute parts of the country. Let school committees, consisting of about three persons each, be raised. Let a school fund be created and $200 dollars be put at the disposal of each committee, by the state. With $100 a man, competent to teach reading and writing, can be procured to serve for eight months in the year. With $50 all necessary books and stationary can be procured, and $50 will be more than sufficient to meet the expenses of the teacher in boarding. The necessary houses might be put up by a few days' labor in the several neighborhoods. $10,000 of a school fund, created by the state and put at the disposal of such committees as mentioned above, would furnish the country with fifty teachers, which, upon my plan of itinerating schoolmasters, would extend the blessings of common English education over 2,400 square miles. On the common plan, the same number of teachers would only cover 800. I would say with Dr. Franklin, on a more sublime but certainly not a more important occasion, "let the experiment be made."

There is still another subject, to which I have once or twice alluded, but to which I must more particularly call the attention of my audience. That is the subject of manual labor schools. It is well known that in most of the colleges of the United States a great amount of money is necessary to enable a young man to complete his education. At the same time there is much endangerment of morals, arising as much from the manner in which the students spend their hours of relaxation, as from any other cause. There is not one young man in a hundred who does not, for the preservation of his health, require two or three hours of vigorous bodily exercise, every day. Is it not strange that among the improvements in the management of colleges, of which we boast, it should have occurred to no one, till lately, to ask the following questions? Is there no means of turning those hours of relaxation to some profitable account? Do not all the sports in college put on, in some way, the form of games? Is it possible for a company of warm-blooded young men to engage in any sport, where victory is the object, and not thereby be surrounded by temptations too hazardous to be encountered, and too numerous to mention? Who is prepared to prove that the love of play and the desire for victory, which have been contracted in a college campus, have not been the latent seeds of that noxious growth which has sprung up in the bosom of the cheat, the gamester, and the son of lawless ambition? Can the Faculty of any institution, who conduct things in this way, appeal to God that they are obeying the apostle's injunction, "abstain from all *appearance* of evil?" Besides, how can the sons of poor men, whose fathers are, by daily labor, earning their college expenses, or the beneficiaries of some benevolent society, whose funds are in part composed of the widow's mite, justify it to God and their own consciences, or to any principle of honorable feeling, to spend two or three hours in each day, in an idle saunter, or vitiating play? Is there no remedy? The manual labor system presents an easy, and permit me to say, the only effectual remedy.

Again, it is well known how many of our most promising young men leave college with emaciated, broken constitutions. In most instances, it is not because they have studied too many hours in any month, or session; for with proper and regular habits of exercise, as a duty, and in compliance with college regulations, the same amount of study might have been accomplished without the incurment of any bodily evil. In many instances, it is not so much the want of exercise, as the want of *daily regular exercise,* that dyspepsia and other bodily diseases are produced. And if I mistake not, such is the excitement produced in the college campus, that the exercise is too violent and protracted to answer the purpose, either of bodily health or of renovated mental energy. The only remedy is the manual labor system. It presents exercise as a duty, in a double point of view. First, as a preservative to health, without which the most cultivated mind is in a great measure useless; and secondly, as a compliance with a salutary college regulation, by which every moment of time is made to turn to good account.

The object of our colleges is, to furnish the literary departments of society with cultivated men. In doing this, it is well known that the resort must be had to the grand source of talent, the poorer class of society. Thus it has hitherto been. And for reasons, of a physical as well as moral character, thus it will continue to be. To poor candidates for the civil occupations of life, the manual labor system presents peculiar claims. Poor and pious young men who are seeking the gospel ministry, find aid in the sympathies and charities of a religious public. Not so other young men of talents. For this and many other reasons which might be mentioned, had we time, if any school ought to meet with public patronage, and legislative enactments, it is manual labor schools. They put education within the power of the poorest man's son. They cherish a noble spirit of self-support and independence, which, when once lost, is scarcely ever regained. These schools say to the delicate, infirm youth, whose frail casket often contains a jewel of inestimable worth, Do not break to pieces, by protracted study or fitful play, but build up and strengthen, by daily regular manual labor, that fragile frame upon which your future energies are to operate, to the blessing of the world. They speak louder still to beneficiaries seeking the gospel ministry, and they now speak to every such student in the whole church. It is the glory of South Hanover College, that there is no beneficiary connected with it, who does not, with his own hands, earn a large portion of his support. Is this, even generally, the case in any but in manual labor schools? If not, let every such beneficiary say, I disdain for one day to hang *alone* on public charity. I will no longer help to exhaust that fund which should be employed in sending the gospel to the heathen.

On the subject of manual labor schools, I feel an interest not felt on any other subject connected with either the church or state. I would say to the liberal patrons of talented poverty in civil life, is it not probable, nay certain, that your young friends would appear on the forum, or in the council chamber, with more dignity and effect, if they should carry with them a noble consciousness that they had created their own sun, and were basking in their own rays? To all the Education Societies of our church and all their benevolent patrons, I would say, you have done nobly. You have furnished the Lord's vineyard with many laborers. You have blessed the heathen. But your schemes, though perhaps as wise as the times would have given birth to, are all marked with many imperfections. The manual labor plan proposes to train up men for the church and also for the state, who can endure hardness, who feel that noble independence which self-sustainment inspires; who can sympathize with laboring people, for they have labored; who, if duty demands, can live on coarse fare, for it has been the food of their youth. When these things shall be so, and they never can be so but by the agency of manual labor schools, when this is to be the training of those who are to legislate in our land; legislation will no longer be, what it has sometimes been, a curse to the land and an outrage to heaven. When this shall be the training of those called to obey the Saviour's command, "Go ye into all the world, and preach the gospel to every creature," then, and not till then, will this command be obeyed.

South Hanover college presents peculiar claims to the attention of the pious youth of the West, who are seeking the gospel ministry. At South Hanover is located the Theological Seminary under the patronage and supervision of the Synod of Indiana. This institution is based upon the same strictly Calvinistic principles as is the Theological Seminary at Princeton. In it the same course of study is pursued. The Confession of faith is made a text book, and the subjects are taken up in the order of that system; other books being freely referred to. It is intended that the Theological Seminary of Hanover shall be, to the churches in the West, what Princeton is to the churches in the East. At South Hanover young men may commence or complete their literary course, and progress with their theological studies, without changing their location, and under able and approved professors, with the aid of a well selected though small library. Thus, these young men will be trained up with western feelings and habits, and be presented to the churches as the firm supporters of the doctrines of the Reformation, as set forth in the works of Baxter, and Owen, and Witherspoon, &c. &c., and in the incomparable standards of our church.

Finally, as President of South Hanover college, I shall not inquire into the sectarian views of any young men who may be put under my care, nor attempt so to bias the minds of the students, as to induce them to become Presbyterians. This, as a minister of the gospel, I have never done; much less will it become me to do so as President of a literary institution. Still, *infidelity,* that bane of youth, and the love of *novelty* and *metaphysical theology,* the bane of the church, shall *both* be guarded against, and the great practical doctrines of the gospel be constantly and warmly pressed upon every pupil. The Bible shall be a text book, and form the base of our moral science.

We hold it to be a sound principle, that the college which does not make the cultivation of the heart a primary object had better never have been founded. Such will prove a curse to the world.

I am not to be considered as having secularized myself by accepting this presidency. I hope to preach while I have strength, and I wish it to be distinctly understood, that as a Presbyterian, I feel myself bound, firmly, though mildly, to adhere to and promote, in the church to which I belong, an adherence to the doctrines of the Reformation, as expressed in our excellent standards, unsophisticated by any glosses whatever, and to our form of church government. To the maintenance of both, I have solemnly sworn. I pray that God may so enlighten and strengthen me, that I may neglect no duty, nor ever make a covenant with sin or error.

From the Lon. Evan. Magazine.

MISSIONARY ENCOURAGEMENTS.

"*They that sow in tears shall reap in joy.*"—Psalm 126. 5.

Go forth to distant lands,
Ye messengers of Heaven!
Scatter, with holy hands,
The seeds so freely given.
Across the mighty deep,
Around the arctic pole,—
Where pillar'd whirlwinds sweep,
And crested billows roll,—
In every clime, 'midst every clan,
Proclaim the Saviour's love to man.

Though clouds obscure the sky,
And tempests howl around—
Though tears bedew the eye,
And disappointments wound—
Amidst a hopeless race
Unfold *Hope's* beauteous bow,
And bid the "*Sun of Grace*"
In polar regions glow:
The savage shall forego his chains,
And carol forth celestial strains.

Firm as the throne of God,
Bright as the vaulted sky,
Sealed with atoning blood,
And fraught with ecstacy—
The promises invite
Your constant toil and care;
Make ready for the fight,
The cross with courage bear:
Millennial scenes of radiant hue
Shall soon entrance your raptured view.

Nerved with the Spirit's might,
Midst darkness, death, and wo,
Plumed with angelic light,
Onward, still onward go.
All mortal joys despise,
Immortal spirits win:
'Tis no ignoble prize,
"*A soul released from sin;*"
For these the Saviour lived and died,
And nought is worth a thought beside.

'Midst idol temples stand,
Pour forth the plaintive cry;
Upon a foreign strand,
Beneath a burning sky,
The blood-stained banner rear,
The tear of pity shed,
Bid dying men draw near
When every hope is fled;
The joyous sounds of love shall melt,
And grace shall triumph over guilt.

As white robed snows descend
From a portentous sky,
And genial showers attend
Spring's vestal infancy,—
As these give life and birth
Midst *Winter's* waning even,
"*Renew the face of earth,*"
And make it bloom like *heaven,*—
So God's own word shall heal and save
The barbarous sire, the abject slave!

On God, "who cannot lie,"
The merciful and just,
For all you need rely,
And in his promise trust.
The "*Rose of Sharon*" plant
In deserts clad with snow,
And, midst the sons of want,
But living waters flow.
A golden harvest soon shall smile,
And souls redeemed shall crown your toil.

THE GAMBLER.

The finished gambler has no heart. The club with which he herds, would meet, though the place of rendezvous were the chamber of the dying; they would meet, though it were an apartment in the charnel-house. Not even the death of kindred can affect the gambler. He would play upon his brother's coffin; he would play upon his father's sepulchre.

Yonder see the wretch, prematurally old in infirmity, as well as sin. He is the father of a family. The mother of his children, lovely in her tears, strives with the tenderest assiduities, to restore his health, and with it to restore his temperance, his love of home, and the long lost charms of domestic life. She pursues him with her kindness, and her entreaties, to his haunts of vice; she reminds him of his children; she tells him of their virtues; of their sorrows; of their wants; and she adjures him, by the love of them, and by the love of God, to repent, and to return. Vain attempt! She might as well adjure the whirlwind; she might as well entreat the tiger.

The brute has no feeling left. He turns upon her in the spirit of the demons, with which he is possessed. He curses his children, and her who bore them; and as he prosecutes his game, he fills the interval with imprecations on himself, with imprecations on his Maker, imprecations borrowed from the dialect of devils, and uttered with a tone that befits fits only the organs of the damned! And yet, in this monster, there once dwelt the spirit of a man. He had talents, he had honor, he had even faith. He might have adorned the senate, the bar, the altar. But alas! his was a faith that saveth not. The gaming table has robbed him of it, and of all things else, that are worth possessing. What a frightful change of character! What a tremendous wreck is the soul of man in ruins! Return, disconsolate mother, to thy dwelling, and be submissive; thou shalt become a widow, and thy children fatherless. Further efforts will be useless; the reformation of thy partner is impossible. God has forsaken him; nor will good angels weep or watch over him any longer.—*N. Y. Mirror.*

HORRID TRAFFIC.

We want the pen of a ready writer—we want the intellect of an angel, that we may vividly pourtray the evils, the rife and ruthless evils of—of what? The rum traffic? No. What then? The slave trade? No. The ruinous and the wide-spread tendencies of the theatre? the opera? No—no—none of these; bad as they are—deserving as they are, of universal execration—of the stern and uncompromising opposition of the whole community, and destined as they are ere long to be utterly routed and scourged away from the land—it is another evil that we have it in our heart at this moment to write about. We mean the evils of *lotteries*—that high-handed *gambling* system—that abomination which opens the gate-way of all crime and misery. It is difficult to write with calmness about a thing so surcharged with the elements of crime and misery as is the lottery establishment.—A defrauded, insulted outraged community, ought really to raise *en masse* and put down this evil. Will they not do it?—Will not all *reflect—determine—*ACT? Act resolutely—unitedly—efficiently against all the lottery concerns in the land? Let not the blood of ACKERS cry to us in vain. It should not.—We trust in God that his death has aroused a feeling of indignation which shall not slumber till our country shall be rid of the evil of *lotteries*—till to vend tickets shall be considered as high a crime, as to issue and to circulate counterfeit bank bills. The former is certainly much more injurious to the interests of the community than the latter, is more criminal! By the circulation of counterfeit bills, men may sustain the loss of property, but what is property—what is money compared with that which is irretrievably lost by means of lotteries! 'Tis trash, 'tis worthless! By means of lotteries men are defrauded out of that which the wealth of worlds cannot purchase, their character; their piece of mind, their soul's welfare!

Look at the cause of poor ACKERS. Look! Lottery Venders! Look! Lottery Purchasers! Let every one behold! *See the bloody, the suicidal hand of Ackers pointing to the Lottery Office as the place where he entered the road to ruin?* Mr. Ackers was a young gentleman of high standing. His reputation was unsullied. In the wide circle of his acquaintanceship he was universally esteemed, and in the endeared circle of his relationship he was regarded with strong and ardent affection.—He was in the employ and in the full confidence of one of the first mercantile establishments in Boston. But from all he is snatched away! Suddenly—awfully immolated on the "altar of demons," the *lottery establishment.*

The course of his ruin was short. Not far from eight months ago he became a purchaser at a lottery office. He was successful, unfortunately so, for he drew a prize, but O, *what* a prize! It was his ruin. It fixed his doom. For now, no longer contented with the incomes of regular industry and an honorable occupation, the illusive dreams of sudden and immense wealth beguiled him from a virtuous course to sudden and awful ruin. He purchased and lost, purchased again, and again lost—maddening at every onward step in the wretched course, he became desperate—embezzled the property of his employers, till in the short space of about eight months he had taken and expended in the purchase of lottery tickets, EIGHTEEN THOUSAND DOLLARS, *every cent of which was lost!*

He became wretched, as might have been expected. He determined on the last fatal act; the crime of SUICIDE!—*Lowel Evangelist.*

Gaming and Suicide in Paris.—There is no gun maker in the Palais Royal, but Lepage, (the Manton of Paris) lives close by. Frequently a gambler in despair, fearful of risking his last frank without a remedy, calls at Lepage's before he enters the fatal 113 (the number of a noted gambling house;) he then stakes his all with confidence. A sound well known in the neighborhood, announces that the game is closed. Last year, at the house of a friend, a gentleman was writing, when the report of a pistol made him start. "Don't stir," said the host; "it is nothing but the sentence of a *rouge* or a *noir,* which is being executed." The gentleman opened the window, and found his friend's conjecture correct. A young man, who had just left the gaming table, had climbed over the railings of an enclosed parterre, and shot himself upon the grass.

TO PRINTERS.

E. WHITE & WM. HAGAR, respectfully inform the Printers of the United States, to whom they have been individually known as LETTER FOUNDERS, that they have formed a co-partnership in said business, and hope from their united skill and extensive experience, to be able to give full satisfaction to all who may favor them with their orders. The introduction of machinery, in place of that tedious and unhealthy process of casting Type by hand, long a desideratum by the European and American Founders, was, by American ingenuity, and a heavy expenditure of time and money on the part of our senior partner, first successfully accomplished. Extensive use of the machine cast letters, has fully tested and established its superiority, in every particular over that cast by the old process.

The letter Foundry business will hereafter be carried on by the parties before named, under the firm of WHITE, HAGER & CO. Their specimen exhibits a complete series from Diamond to 14 lines Pica; the book and news type being in the most modern and light style.

WHITE, HAGER & CO. are agents for the sale of the Smith and Rust Printing Presses, which they can furnish to their customers at the manufactuiers' prices.

Chases, Cases, Composing Sticks, Ink, and every article used in the Printing Business, kept for sale, and furnished on short notice. Old Type taken in exchange for new at nine cents per pound.

N. B. Newspaper proprietors who give the above three insertions will be entitled to five dollars in such articles as they may select from our specimen.

E. WHITE.
New York, Jan. 8, 1833. WM. HAGER.

Splendid Cloths & Cassimeres.

DRAKE & FRAZER,
No. 76, Main-Street, Lexington, Kentucky.

ARE are just receiving a large and splendid supply of FASHIONABLE GOODS, suitable for the present and approaching season,

AMONG WHICH ARE

Super Blue, Black and Polish Mixed Cloths; Auburn, French, and German Browns; Invisible and Olive Greens; Mulberry, Claret, and Olive Browns; Single and Double Milled Cassimeres, of the most fashionable colors; Superior French Bombazines; Fashionable Striped Nankeens and Drillings; Gum Elastic Silk and Net Suspenders; Silk and Cotton Half Hose; Superior Gloves, Stocks, Shirt Collars, Cravats, and Pocket Handkerchiefs; Fine Linen Ready Made Shirts and Shirtees; a large supply of Fashionable Vestings; Walking Sticks and Umbrellas; Visiting Cards, and Curls; and a variety of fancy articles, which we hope our friends will call and see; and intend selling them low for cash, as they have all been purchased by one of the concern who has just returned from Philadelphia and New-York.

Latest Fashions Just Received.

☞ Our work shall be executed in the best and most fashionable style.
Lexington, March 27—38-tf.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health,* has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tie-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, resident on Short Street near the Court House, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10, 1832.—15-tf.

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11th OF FEBRUARY.

Eight or ten scholars can be accommodated, on seasonable application.

Lexington, January 29th, 1833. 30-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.
JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.

S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY
AND PLANK YARD.

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.;* and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and 7 Plate Stoves, large and small; Franklin Stoves, large and small,* beautiful patterns. With a number of *Fancy Stoves and Coal Grates.*

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.
Main-Street, Lexington.

Nov. 14, 1832—20-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—*Two Dollars,* if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.